

He will be freed by

A
DIALOGVE
About
IVSTIFICATION
by Faith:

Wherein the nature and
office, the property and pow-
er of Faith is

Plainely taught, against such as
deny the certainty or parti-
cularity and powerfullneſſe
of FAITH.

Eſpecially, againſt a late errour, deni-
ing the neceſſity of Faith vnto
IVSTIFICATION.
(* . *)

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THE
JOURNAL
OF
JAMES
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TO THE RIGHT

Worshipfull Sir Henry Plamer,

Sr. Robert Edolphe, Sr. Char. Hales,

Sir Edward Filmer, all health

in Christ Iesus,

(* *)



Mongst sundry vn-
fained Louers of the
truth, and welwillers
to my simple selfe, I
haue found you four
not behind any, and
before very many, whom as you doe
excell in authority, gifts and care for
your Countries good according to
your meanes, and as these bad daies
will suffer ; so yee haue beene presi-
dents and examples of reuerence and
zeale to the word of God, whereof ye

THE EPISTLE

are the constant hearers, and vpright practisers, shewing your selues enemies, as to corruptions in manners, so to errours in Doctrine, and Idolatry in Gods seruice, whercof as occasion is offered yee bewray your detestation. Now for your encouragement in euery good way (if a spurre may be added to such as run well, seeing none there is but may amend his pace, for wee are all imperfect and farre from the marke) as also for some part of recompence for your long continued and vnderferued affection of loue to me, my Ministry and labours, I haue presumed to set out vnder your names a *Dialogue* concerning that excellent and most necessary point of *Iustification*, of elect sinners by faith in Iesus Christ: wherein, together with the truth of Doctrine positiuely set downe in the first part, vnder the names of *Philoponus*, and *Philaletes*, I haue afterward confuted what the *Jewes*, zealous of the Law, ioyning

Moses

DEDICATORIE.

Moses with *Christ*, and *Papists*, preposterous commenders of good works, ioyning them with grace in the matter of Iustification, vse to alleage against *Christ* the matter or subiect of Iustification ; or what late seduced spirits can say against faith the instrument of our righteousness before God, vnder the names of *Philoponos*, *Philopseudos*, and *Philantos*. Also toward the end I haue indeuoured to meete with the abuse of this Doctrine of free Iustification by Libertines and carnall Gospellers, which turne the grace of God into wantonnesse, and thinke they may sinne more freely the more grace doth abound, vnder the name of *Philedonos*. I doe intreat you to interpret well my purpose in this Dedication, also to accept my weake endeauours : finally so to pardon my presumption, as ye render the praise to God of all the profit that comes to you by this booke.

Yours to be commanded,
THOMAS WILSON.



To the Christian Reader.



Entle Reader, this Dialogue something differs from others, not onely in nature of the Argument, being about that most needfull, and holy truth which is the ground of all Christian comforts, to wit, Iustification by faith in Christ, whereof I know not whether any thing hath beene written so familiarly, and plainely as this is ; also in the Number of persons who conserre, occasioned by the great differences about this point (more opposed by Satan and his instruments , then any one Diuine truth whatsoeuer, as being the very soule and life of Christianity) yea and in a third thing this Dialogue differeth from others, because the most part of it was (res

The Epistle

gesta) a thing truly done, namely so much as concerns the nature and office of faith resisted by a deceived spirit, (or rather spirits, for they were sundry) under the person of Philautus: whose shifts and evasions to the Arguments brought against him, as also the objections in fauour of their execrable vnheard of error, or errors rather, are here truly set downe without any falsification, and orderly without confusion, as neere as such confused stufte could be reduced to Order. And far as much as we are all by nature prone to erre, al men hauing the seeds of Heresie, as of all other sinnes, euen from the wombe, yea and there is none which doth not embrace some one corrupt opiniõ or other, howsoeuer we espie it not, seeing our iudgement is imperfect: also the loosenesse and prophanenes of our liues doth deserue that we should haue strong delusions to beleue lies in Religion, because wee doe not receiue the loue of the truth; therefore vnto the Dialogue of Iustification I haue ioined a receit against Heresie, both to preserue Christian professors from running into it, and if any
be

to the Reader.

be ouertaken with error (as all may be)
to pull them out. Good Reader, endeavour
to profit by this booke; it hath cost the Au-
thor more then much paines, euen great
griefe and trouble of minde, as well as of
body; I would be loth euery or any godly
Minister should buy the wrestling with er-
roneous spirits at such a rate, as I haue
done.

Farewell.

Thine in the Lord,

T. W.



A Dialogue concerning Iustification.

Philoponus : A Minister that loueth to labour in the word and doctrine.

Philaetbes : A Protestant Christian, which is a louer of truth.

Philopseudos : A Church-Papist, which yet still loueth some Errours and Lies.

Philonomus : A Proselyte Iew turned Christian, which is still in loue with Moses Law.

Philantus : A selfe willed fellow, which is in loue with his owne opinion.

Philedonos : One that loueth pleasure more then Godlines.

Philoponus.



Ell met *Philaetbes*, whence doe you come?

Philaetbes.

I come from a Sermon, wher I heard a comfortable point handled.

Philo-

A Dialogue

Philoponus.

I pray you what was the point ?

Philalethes.

It was the Doctrine of Justification by faith.

Philoponus.

That was a great point indeed, of marvellous vse for edification and comfort. And now seeing we are alone, and haue a sparetime, I pray you rehearse vnto me briefly the chiefe matters of the Sermon in order, as they were deliuered: for I know you haue an exceeding good memory. First therefore, what Text did the Preacher expound ?

Philalethes.

The Text which he expounded was the third Chapter to the Rom. from verse 24, vnto verse 29.

And are iustified freely by his grace, through the redemption that is in Christ Iesus.

25 *Whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness, by the forgiveness of the sins that are passed, through the patience of God,*

26 *To shew at this time his righteousness, that hee might be iust, and a iustifier of him which is of the faith of Iesus.*

27 *Where is then the reioicing ? It is excluded.*

concerning Iustification. 3

cluded. By what Law? of workes? Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is iustified by faith without the works of the Law.

Philoponus.

What did the Preacher say was the scope and drift of this Text?

Philalethes.

To open and declare the Doctrine of Justification by the severall causes of it, and especially to pꝛoue, that it is by faith, and not by workes.

Philoponus.

What did he say was the context or coherence of this Scripture with the former?

Philalethes.

He told vs, that the Apostle in the former Chapters, from verse 18. of Chapter 1. unto the two and twentieth verse of chapter the third, had pꝛoued that Justification came not by our workes, because all men were sinners, either by transgressing the Law of Moses, as the Jewes, or of nature, as the Gentile; both which he convinced of sinne, by the testimony of Scripture, and by the common principles of nature, and by mens consciences: And having at the two and twentieth verse of this Chapter, propounded the Doctrine of

Cohere-
rence, or
Context.

of Justification by faith, and shewed the necessity of it, in regard that al are through guilt of sinne deprived of Gods eternall glory: Here in this Text he explaineth & establissheth this Doctrine.

Philoponus.

How did he diuide his Text?

Philaethes.

Diu sion,
2. Parts.

Into two generall heads: First, what Justification was, or what it was to bee iustified: Secondly, what were the causes of our Justification.

Philoponus.

What did he say Justification was?

Philaethes.

1. Part.
To iustifie
what it is.

He said that this word (Justify) was (verbum forense) a borrowed word from the custome of ciuill Courts, where parties accused, which vpon triall be found innocent, are absolved, and by the mouth of the Judge pronounced innocent: Euen so sinners which beleene in Christ, hauing his Justice and obedience imputed to them, they are absolved from the guilt of sinne, and pronounced iust by God himselfe, both in the word, and in their owne conscience. And this is their Justifying.

Philoponus.

Can you remember how he made good this

concerning Iustification. 5

this signification of the word Iustify?

Philalethes.

Pea, by certaine testimonies of Scripture, where Iustify is set against condemn-
ned. As Prouerbs 17.15. He that iustifi-
eth the wicked, and condemneth the in-
nocent, both are abominatiō to the Lord.
Also Rom. 8. It is God that iustifieth, who
shall condemne? But most plainely out
of that place, Act. 13.39. By him euery
one that beleueth is iustified from all
things, from which he could not be iusti-
fied by the Law of Moses: where to bee
iustified from a thing, can signify nothing
else but to be freed and absolued from it,
and pronounced vnguilty, as condemna-
tion is a pronouncing of guiltines vpon
conuiction of the fault; so by the Law of
contraries, seeing to condemne is the pro-
nouncing of one guilty, to Iustify (which
is contrary to it) must signifie to absolue,
and to pronounce one innocent and iust.

Philoponus.

VVhat did he further say of the word?

Philalethes.

That if we follow the Latine Etymolo-
gie, to iustify was to make iust, as to san-
ctify is to make holy, to rectify is to make
right, to mollify is to make soft, to glorify

fy

he is to make glorious. So when ones iustified being befoze a sinner, and vngodly, Rom. 4.3. he is made righteous, Gal.3. both by the imputation of an others iustice, and also at the same time by a woork of the spirit, regenerating and beginning in him true righteousness, he is sanctified. But he told vs, that howsoeuer following the Latine Etymology, this word iustific, may import, to make iust, yet in the Scripture phrase when this word is vsed in the question of iustification of a sinner befoze God, there cannot one place bee found, where it is otherwise taken then to absolue and pronounce iust.

Philoponus.

Would not the Preacher tell you how the imputation of Iustice from an other could make vs iust, seeing it is likely that euery man should be iust by his owne iustice, as he is wise by his owne wisdom?

Philalethes.

Yes: for he said that the iustice which made vs iust, though it were inherent and did sticke in an other, to wit, in Christ: yet being imputed to vs of God when wee beleue, it is not our owne iustice, as verily as if wee had wrought it so; that when the Scripture teacheth, that the
right

righteousnesse of an other, which they haue not in themselves, is imputed to belæuers, it meaneth not, they no way haue this righteousnesse, for they haue and hold it by Faith: but the meaning is, that they haue it not inherent in themselves, but that it is in the person of Christ, as in the onely Subject thereof.

Phileponus.

Can you call to minde, how this was declared?

Philalethes.

Yea, by this comparison: as the sinnes of the Elect are by imputation, so made Christs sinnes, as that he taking them vpon him selfe was accursed, and punished for them, no lesse then if they had been his owne: euen so the righteousnesse of Christ which hee wrought in his manhood is by imputation in such wise made ours which belæue, as by the merit of it we shall be saued, no lesse, then if in our own persons we had fulfilled the Law, which was proued by 2. Cor. 5. last verse, For he hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousnesse of God in him. Also, Rom. 1. 17. 18. For by it the righteousnesse of God is reuealed, from faith to faith: as it is writ-

ten, the iust shall liue by faith. For the wrath of God is reuealed from heauen against all vngodlinesse, and vnrighteousnesse of men, which withhold the truth in vnrighteousnesse.

Philoponus.

This done, what was more added?

Philalethes.

The word being thus interpreted, he came to define the thing it selfe, after this fashion, and to this purpose. Iustification is an action of God, freely and out of his meere mercy, accounting to such as beleeue the whole and perfect obedience of Christ both in doings and sufferings, by the merit wherof they are absolved and acquitted from the guilt and punishment of sin, and accepted as righteous vnto eternall life, to the glory of his rich grace.

Philoponus.

Euery part of this definition is to be proved by the Text it selfe.

Philalethes.

It is so, for it consisteth of causes which are distinctly laid downe in the Text, and therefore after the Preacher had told vs, that Iustification was diuided into two parts, Remission of sins, and Imputation of iustice, he came to open the causes of Iusti-

concerning Iustification. 9

Iustification, which was the second part
in the diuision of his Text.

Philo.

Rehearse now these causes, as he deliue-
red them. a. Part.

Philal.

The principall efficient cause, hee said
was the grace of God freely giuing his
Sonne to bee bozne, and to woꝝke our
righteousnesse in our nature, which he as-
sumed, by the doings of his life, and suffer-
ings of his death, and freely reckoning
that righteousness to vs, hauing by the
Gospell freely offered it vnto vs, and by
his holy spirit, or grace freely woꝝking
faith in our hearts, made vs able to appre-
hend and receiue it.

Causes of
Iusti-
fication.
Efficient
cause.

Philo.

Belike then the Preacher told you, that
the grace of God proceeded by these
degrees to the work of Iustification; first,
to purpose from euerlasting the sen-
ding of his Sonne to bee made man, to
woꝝke righteousness for men, *1. Pet. 1. 20.*
Secondly, according to that purpose in
the fulnesse of time, to send his Son made
of a woman, borne vnder the Law, &c *Gal.*
4. 4. Thirdly, to reueale his Sonne to vs,
by the preaching of the Gospell mouing

vs through the spirit to beleeue in the name of his Sonne, and thereupon lastly accounting to vs the obedience of his Son for our righteousnesse, *Rom* 8.29.30. and all this he did freely of his own good pleasure. *Ephes* 1.6.8.

Phila.

You say right; For so hee deliuered it, to that effect, and told vs, this proceeding of Gods grace in the matter of our Iustification was pointed at in those words of his Text, where it is said, that God set forth his Sonne, &c. which setting forth he said might be referred both to Predestination, vpon which, as vpon the first cause dependeth the whole work of our redemption, and also to the reuelation of Christ by the Gospell, where not onely things to bee beleeued concerning Christ are propounded, but moreover the spirit of Christ is giuen to perswade the mind to assent to the pleasant and ioyfull things there shewed; and hereupon gaue forth this double doctrine. First, that wee must not seeke the primary and chiefe cause of our Iustification in Christ touching his humanity, and as he is our mediatur, much lesse in our selues, but in God the Father euen in his free loue, and free fauour. For
God

concerning Iustification. 11

God so loued the world, &c. *Ioh. 3.* and heere it is w^ritten, wee are iustified by his grace freely given. Secōdly that we are beholding to the free grace of God, for the beginning, middle and end of our Justification: whence he beat dothue Predestination vpon foreseene woorks and merit by woorks. And after this he added, that the doctrine of the Gospell, neither was it any idle inuention of men, like to the Decretals of Rome, but taught and set forth of God, neither yet a bare exhortation of woorks, as the Law, but effectuell to moue and perswade to that which was set forth in it.

Philo.

It is well remembred: Now proceed to the next cause, which is the materiall cause.

Philo.

He taught, that Christ was the matter ^{Materiall} of our iustification, as his Text saith, ^{cause.} Through the redemption in Christ Iesus whom he gaue, &c.

Philo.

What did he consider in Christ?

Philo.

Three things: his person, God and man in one person: where he taught both the truth and the necessity of this union of two natures

Office.

Benefits.

Redemp-
tiō.
what it is
to re-
deeme.

tures in one person : because vnto our Ju-
stification was requisite the holinesse and
obedience of his manhood, and the po-
wer and efficacie of the God-head. The
second, was his Office of Priest, Prophet
and King : Priest, to offer the sacrifice
that should purchase righteousnesse and
remission of sins. Prophet, to teach it to
the Church by himselfe and his Apostles.
King, to apply it by his spirit, stirring
vp that wonderfull gift of Faith for the
receiuing of it. The third thing was his
benefits, comprised in these two words,
Redemption, Propitiation.

Philo.

What said he of those two words ?

Phila.

He said of them, that they were both fi-
gurative, and borrowed speeches. Re-
demption is a word borrowed from the
use of warres, where such as be taken pri-
soners are ransomed and freed by a cer-
taine price from their captivity. So the e-
lect being by Gods iust iudgement for sin,
captiues vnder Satan, held by him not on-
ly in the guilt and condemnation of sinne,
but also in the power and tyranny of sin,
are by the price of Christ himselfe ransom-
ed and freed, from that horrible curse
and

and bondage, and restoyed to a gracious 2. Tim 2.4.
and glozious libertie.

Philo.

When the word was thus interpreted,
how did he proceede?

Philo.

After this sort: he proued the elect by
their fall in A dam to be both the seruants
of sinne and children of Gods wrath, and
so to be both vnder the dominion of sinne,
and condemnation of sinne. Ephe. 2.1.2.3
Rom 6.17. Then he shewed, that the
redemption that Christ wrought for them,
was the freedome both from the wrath of
God, and condemnation of sinne in this Redemp-
tion wher-
in it con-
sisteth.
woke of Iustification: and from the ty-
ranny and dominion of sinne in their san-
ctification: which benefits, though they
be seueral, yet they are both at one time
giuen the elect, the one being a necessary,
and vnseparable effect of the other. This he
thus declared, that when God hath accep-
ted the perfect obedience of his sonne both
active in doing, and passive in suffering,
as a satisfaction to his iustice for sinne,
so as his wrath being appeased the guilt
and punishment of sinne is remoued, and
we not only haue escaped hell by his suf-
fering punishment, but haue found an

entrance into heauen by his absolute obedience, that thenceforth Satan can no longer keep the sinner in the tyranny & power of sin; no more then a cruell Creditor can hold one in prison that hath paid his whole debt. Also where Christ doth giue vnto any his obedience and sufferings for remission of sinne and righteousness, there he giues his spirit for the mortification of sinne, and liuing to God in newnesse of life, which was proued by the whole sixte Chapter of the Epist. to the Romans, and 1. Cor. 6. Rom. 8.

Philo.

You haue told me the sum of that, which he taught of the word *Redemption*. Let me heare somewhat of the word, *Propitiation*.

Phila.

Propiti-
atio.

Pet 3 had almost forgot to tell you, that after he had expounded the word, and laid forth the thing it selfe, shewing what our redemption was; he put the redeemed in mind of the great and dangerous slavery of sinne, being a spirituall slavery and tending to eternal woe. Secondly, of the exceeding loue of Christ their redeemer, laying down such a price for thē, as himselfe, his whole manhood, to free them from such a wofull estate. Lastly, of the loue and thanks

concerning Iustification. 15

thankfulnesse that they did owe, and must
endeavour to returne in word and deed to
such a most louing Redeemer. After this,
hee said, that in calling Christ our Attone-
ment or Propitiation he did allude and
heerein had respect vnto the propitiatory
or mercy seate in the Law

Philo.

He would then teach you wherefore the
Apostle compared Christ to the Propitia-
tory or Mercy seat.

Phila.

Yea, hee did so, and also why Christ
and he alone is our attonement with his
Father.

Philo.

Let vs heare it.

Phila.

For the former, he said that the Propi-
tiatory was a figure of Christ in three
things: First, as out of the mercy seat
God gaue his Oracles to the people (see
Exod. 30.) so to vs by his sonne Christ Je-
sus hath hee reuealed the Oracles of his
will, touching our duty and saluation, as
Iohn saith, Christ hath declared him to
vs, whom neuer man saw. And this is my
beloued son, heare him, *Mat. 17* Secondly,
God was said to rest or dwell at the Propi-
tiatory

tiatoꝝ, betwēne the Cherubins hee has
as it were his residence ; so in Christ
the whole fulnesse of the God-head dwel-
eth bodily, Col. 2. 9. Thirdly, at the Pro-
pitiatōꝝ God was made fauourable to
his people, by the blood which the high
Priest sprinkled, which was also a type of
Christ by whom God alwaies is pacified
and reconciled to vs, peace being made
by that blood of his Crosse, Col. 1. 18.

Philo.

This should seeme to be the cause, why
he mentioneth the blood of Christ in this
Text : [*Through faith in his blood.*]

Philo.

True, not onely to teach whereunto
faith leaneth and looketh ; namely, to
Christs death and bloodshed, as to his
proper object ; but to signifie that Christ
is that true high Priest, who by his owne
blood once entered into the holy place, to
make perfect for euer those which are san-
ctified by him, Heb. 10. where he puts vs
in mind of the terrible iustice and wrath of
God conceived against sinne and sinners,
in that he could not be pacified but by the
heart blood of his onely begotten Sonne:
Which serueth for the humbling of vs
deepely, whose sinnes were the true cause
of

concerning Iustification. 17

of such his death, as it made greatly also
for our comfort, that such an vnualueable
price was laid downe for sinners; for hee
said that this was more, & of more worth,
then if all Angels, and men had bene sa-
crificed, because of the infinite dignity of
his person.

Philo.

Now let vs heare the latter thing, where-
fore Christ, and Christ alone is our Propi-
tiatory or attonement.

Phila.

Because hee alone is a man free from 2. cor. 5.
sinne, that he might be a spotlesse sacrifice. Rom. 1. 4.
Secondly, he is so man, as he is God also, last.
that hee might be a meritorious sacrifice.
Thirdly, he alone is the person, appointed
of his Father to be the reconciler of man-
kinde, as it is written, Ion. 6. him hath
God the Father sealed, that he might be a Iohn 6.
full acceptable sacrifice.

Philo.

I thanke you for this relation. Shall wee
heare now what was spoken of the instru-
mentall cause of our Iustification?

Phila.

Yea, if you suffer me to admonish you of Instru-
two things which he spake before he came men: all
to the instrument. First, that Christ in cause.
his

his life and death, in his whole conuersation and passion was a Redeemer and Reconciler by merit. And in his resurrection, ascension and sitting at the right hand of God his Father he became a redeemer by efficacy. The other thing was, that whatsoever men bring of their owne towards the pacifying and reconciling God to vs, whether it be works of nature, or of grace, or degrees and orders of life, or suffering of paine, it is to be refused as an accursed additament of mans braines, which voideth all the effects of Christs death and suffering, as the Apostle plainly teacheth and fully, Gal. 2. 3. 4.

Philo.

It is now time yee declare the substance of that which was spoken touching the instrumentall cause of our Iustification.

Phila.

In what
sense
faith doth
iustifie.

He did insist much vpon this, to declare and proue that faith is the onely instrument of the soule by which wee obtaine Christ and his righteousness, which doth not at all profit vs vntill we doe beleue; thus he expounded his Text (by Faith in his blood) and all those texts of Scripture, where we are said to be iustified by Faith, and where the righteousness of Christ is called

called the righteousness of Faith: he said the meaning was, that faith is the instrument of our righteousness, and that Christ and his blood doth iustifie vs being apprehended by this instrument: And this exposition hee proued by comparing other texts of Scripture. As where it is written, that we receiue or lay hold on Christ by faith, *Ioh. 1. 12.* And that we seeke and attaine righteousness by faith *Rom. 10.* And that we are made righteous by faith, *Gal. 3. 24.* And receiue the promise of the Spirit by faith, *Gal. 3.* Which being written of faith, and not of hope or loue, or any other grace, doth proue it to be the onely instrument of our righteousness: & this thing he taught very distinctly y^e faith as it is a gift, quality infused, or worke of the spirit, is no part of our righteousness wherby we stand iust before God, neither doth merit any thing for vs of God, but that it was only y^e perfect obedience of Christ in his doings and sufferings that merited for vs, that we should be accepted for righteous before the tribunall Seat of his Father, Faith seruing onely as a spirituall Organ and instrument to receiue or lay hold on that righteousness of Christ and to appropriate it vnto vs. Having thus proued
and

and explained it vnto vs, how faith doth
 Iustifie. In the next place he taught:
 1 First, what faith it is that iustifieth. Se-
 2 condly, and shewed many reasons to pꝛoue
 3 that without that faith we are not iustifi-
 ed. And thirdly, withall that iustification
 by faith without works, is the onely true
 Iustification.

Philo.

I long to heare you how hee dealt in
 these points.

Phila.

What
 faith it is
 that iusti-
 fieth.

That you shall heare, as well as my me-
 mozie will record. He sayed there were 4.
 kinds of faith mentioned in the Scripture:
 one historிக்கal or dogmaticall, which is a
 bare knowledge of the history and letter
 of the Scripture: with this faith the Di-
 uels are said to beleue, *Iam. 2. 19.* And
 1 the Iewes, *Iob. 2. 23.* The second was a
 2 miraculous faith, or a faith of miracles,
 which is a beliefe that by the power of
 God strange wonders may be done: this
 faith is spoken of, *1. Cor. 13. 2.* If I had
 all faith, so as I could remoue Mountaines
 &c. The third, is called a temporary faith,
 3 spoken of in *Mat. 13.* Such as beleue for a
 season, and receiue the word with ioy, but
 in time of temptation goe away. These
 three

thre did all meete in Iudas and sundry others. The last is a true and lively faith, even a firme assent to Gods promise of remission of sinnes and righteousnesse by Christ, with particular application thereof vnto our selues, by which faith being ingrafted into Christ, and made one with him, we are also partakers of his righteousnesse vnto life eternall, whereof it is called iustifying faith, as iustification is called, Iustification of life, Rom. 5. He said this Text ment such a Faith, and this was the Faith commended throughout this Epistle to the Romans.

4

Philo.

What did he further teach of this truly Iustifying faith?

Phila.

That it hath two parts: Knowledge of the things to be beleeued, wee know and belecue, *Iob. 6. 62.* Hence it is that knowledge is so often vsed for faith, as *Iob. 17. 3. /sa. 53. 11. 1. Iob. 2. 4. 5.* The second part is application of these things which wee know, to our selues.

Too parts
of iustify-
ing faith.

Philo.

How did he proue, that there must be application in a liuelie faith?

Phila.

Phila.

It is the
nature of
true faith
to apply.

Sundry waies: First, by the commandement, bidding vs to beleue in the name of Christ, 1. Ioh. 3. 23. which cannot be ment of knowing and beleueing him in generall, to be the Christ and Saviour, because there is a promise of eternall life made to such as beleue in Christ, Ioh. 6. 47. Now if to beleue in Christ were nothing else, but in generall to beleue Iesus to be the Christ and Saviour; all that so beleue should haue eternall life, even the Diuels themselves and wicked men (for they doe beleue and confesse) which being otherwise, it followeth that to beleue in Christ, or in the name of Christ, is not onely in generall to beleue him to be the Saviour, but with particular application to our selues, that he is our saviour. Here the Preacher said, that thus much knew P. Lombard the Master of the Sentences, though a popish writer, *Lib. 3. Sent. distinct. 23. Multum interest virum quis credat Christum vel in Christum, &c.* that is to say, There is great difference betweene thesetwo, whether one beleue Christ or in Christ: for Iesus to be Christ, the Diuels haue beleued, but they beleued not in Christ. For it is one thing to beleue in God,

concerning Iustification. 23

God, another thing to belecue God, and a third thing to belecue God to be. To belecue God, it is to credit those things to be true which God speakerh, which euen wicked men doe. To belecue God to be, is to be perswaded that he is, and that hee is God only; which also wicked men doe. To belecue in God, it is by beleueing to goe vnto God, and to cleaue to God; by this faith the wicked man is iustified. Secondly, he proued it by the nature of faith, which hath the nature of an hand, or an eye, whose proprietie is to apprehend and draw things without vs vnto our selues; such is the nature of this spirituall hand and eye of faith, to attracte Christ to it selfe by application. And that this special application, is of the nature of faith, hee proued first out of Ioh. 6. 53. where to eat and drinke Christ, is put for to beleue in Christ. For so not onely August: Tract. 25. in Ioan. expoundeth it, but also some of the Papists themselues acknowledge it: Rhemists on ver. 32. of that chapter. And Iansen. Ioh. 6. 50. *Manducare se, accipit pro credere in se. Tho. 3. part. summa, q. 65. art. 4. resp. ad 2.* To cate him, he taketh it to be al one with this, to beleue in him. Now then as in eating and drinking, there

C

must

must be a particular applying of the bodily nourishment to the mouth, and so to the stomacke: in like manner also, in the spirituall eating and drinking of Christ by faith, there must bee a spirituall application of him, that so he may become to vs the fode of our soules. So Iansenius ibidem, p. 470. *Sicuti apertissimo tropo se panem vocauit, ita apertissime credere in se, &c.* As by a most fit trope he hath called himselfe bread, so most fitly hee hath called the eating of him, a beleeuing in him: for by our faith this bread is not simply taken, but as it were after a sort chewed with teeth, whiles wee thorowly ponder and waigh what and what manner a meate it is; and it is also broken as ye would say, and cast into the stomach or bowels of our soule, by a certaine delight of spirituall taste, and is also so incorporated into vs, as that by Faith in a secret maner, he is v-nited to vs, dwelling in our hearts, and quickening them by his presence. Secondly, againe it may bee proued to bee of the nature of faith, by that speech of our Saviour Christ vnto Thomas, who whē he had put his finger into þe side of Christ saying, my Lord and my God. To this speech Christ replieth thus, Thou hast seene and beleueed:

belæued : whence it is euident, that a particular application is of the nature of this true iustifying faith. For to bee assured that Christ is our Lord and God, is here called a belæuing. And this some of the sounder sort of popish writers do acknowledge with vs. Ferus writeth thus of this place of Iohn. *Nō satis est credere quod dominus et Deus sit, nisi credas quod dominus tuus & deus tuus sit.* It is not sufficient to beleeue (of Christ) that he is Lord and God, vnlesse thou shalt beleeue that hee is thy Lord & thy GOD. Iansenius one of their own Bishops in his harm. on Ioh. 6. 47. *verum est fidem in Christum non saluare, nisi eam quae includit etiam fiduciam in Christum* It is true that no faith in Christ doth saue, saue that which includeth confidence in Christ.

3 Thirdly, by example of Saints in Scripture, who by their faith did apply the promises of saluation to themselves: as Dauid, God is my Rocke, he is my God, Psal. 18 and 42. my strength and my Redeemer: Psal. 19. Also the virgin Mary, my soule reioiceth in God my Saviour, Luke 1. 47. Thomas: my Lord my God, Iohn 21. Paul: I thanke my God, Rom. 1. Againe, Christ loued me, and died for me, Gal. 2.

Hereunto belongs that testimony of Luther: *He vocet, qui dilexit me, &c.* These words (who loued me and died for me) are most full of faith: that giuing of the Son of GOD to death, I apply to my self; and this application is the true force of faith. Therefore read with a great Emphasis and significant force, these speeches (me, and for me) and accustome thy selfe to be able to conceiue and apply to thy selfe that same (me) To the same purpose hee saith in an other place: *Disput. in verb. Pauli, Rom. 3. 28. disput. 1. qua est de fide, 10. 1. operum fol. 386. Vera &c.* True faith it saith, I beleeue the Sonne of GOD to be dead, and risen from death, and all this for mee and for my sinnes: and hereof I am certaine. Example hereof Saint Paul performs in his own person, saying: Gal 2. Who loued me, and gaue himself for me. That (for me) if it be beleeued, it maketh it to be a true faith, and seuereth the same from all other faith. Upon these practises of certaine particular persons, hee added certaine sayings of the Fathers, to shew their consent with him, as that of Cyril on Ioh. 21. It is manifest, because no otherwise then Thomas confessed, my God my Lord, God will haue vs also to confesse him. Chrysostome

upon the Rom. Hee said not to **G D D**, but to my **G D**, even as the Prophets also doe, making him which is common, peculiar to themselves. Hierom. He which is **G D** of all, is mine in speciall.

4 His fourth p^{ro}ofe was from particular persons, rebuked for their infidelitie, whereof the Scripture affordeth store. Firstly, where **G D** offereth mercy in particular, there must be a particular faith, to receiue and apply this mercy: but **G D** offereth mercy to euery one particularly in the Sacrament, where by **G D**s Ordinance, the Minister in the steade of **G D** himself, doth offer **C h r i s t** with all his benefits to euery one in particular: therefore there is required in vs such a faith, where by wee may particularly receiue **C h r i s t**, and apply him with all his benefits, vnto our owne soules.

5 Lastly he said, that in all faith there was a Syllogisme made, where of the Minor assumption, is with application: He that beleeueth shall be saued: Hee that mourneth shall be comforted: The heauy laden shall bee eased: The hungry and thirstie shall bee satisfied. But I mourne, am heauy laden &c. Therefore I shalbe comforted, eased, &c.

Philo.

It commend you for remembering these things so distinctly: you can tell vs what followed.

Phila.

Actions
of the
soule, ne-
cessary to
applica-
tion of
faith.

Pea very perfectly: first, he hauing pro-
ued that iustifying faith, is with applica-
tion, then he admonished vs of certaine ac-
tions of the Soule, necessarie to this ap-
plication, whch were 5. in number: first
approbation of the things belæued, iud-
ging all things losse and dung in compa-
rison of them, Phil. 3. Secondly, expeti-
tion, in an earnest desire of these things,
such as Sampson had, when he cried, giue
me drinke or I die, Iudges 15. 18. Third-
ly, apprehension or a fast laying hold on
Christ: as the lame in the Acts, chap. 3,
held Peter and Iohn so fast, as hee would
not let them goe. Fourthly, oblectation,
delighting our selues in Christ, as in our
treasure. Fifthly, expectation or looking
certainely to enioy the thing wee belæue,
concerning Christ, and free saluation by
him.

Philo.

What spake hee of the degrees of this
liuely faith?

Phila.

This

This also he somewhat touched, telling vs ^{Degrees of faith.} that there were two degrees of it. The first degree is, that which the Scripture calleth a little faith, Mat. 6. 30. When there is wrought in vs a certaine but weake assurance, that the promise of God belongeth to vs: this he compared to a childes hand, because it is weake, and full of doubts. The second is a strong assurance, when the heart is fully perswaded of the promises, that they appertain to vs. This he likened to a strong hand of a man, which holdeth things very firmly: and such a faith he said was in Abraham, Rom. 4. & in Paul, Rom. 8. Shutting vp this matter with this assertion, that the lively faith in the weakest and least degree, bee it but an unfained and earnest desire of an humbled heart to beleue, and to enjoy Christ, and remission of sinnes by him; it is sufficient to the apprehending of Christ vnto iustification and saluation, which rather consisteth in Christ his comprehending of vs, then in our apprehending of him. Phil. 3. Euen as a weake and feeble hand holdeth a Jewell, as well, though not so steadily and firmly, as a strong hand: And a soze and dimme eye might as well looke vpon the bzazen Serpent in the wilderness,

bernesse, as a healthfull and perfect eie. This the Preacher saith, hee added for the comfort of such Christians as were tempted about the measure of their faith; whom hee seriously exhorted to take comfort for the truth of their faith, and so to thanke God. for that measure they had already, as to strive by all meanes to increase it. Lord increase our faith: Luke 17.

Philo.

Now let mee be hold to aske you what reasons he gaue, why an elect Sinner cannot bee iustified by Christ, without this true and lively Faith. *Philo.*

Why we
are not
Iustified
without
Faith.

I

Wherein I can satisfie your request: for I did well obserue them, and kept them in good remembrance. The first was this: We must be one with Christ himselfe, or euer we can either haue his righteousness, or any other benefit of his. For the person of Christ, and benefits inseparably go together. Hee that eateth my flesh shall liue by me. Ioh. 6. And the branch is first one with the Vine, that it may partake in the life, & iuice of the Vine. Christ is the Vine, we are the Branches, Ioh. 15.1. Now it is certaine we are not one with Christ, vntill we haue faith, by which it is, that he dwelleth in our hearts. Ephe. 3. Therefore
with

without faith in Christ we have not righteousness, or any other benefit of his.

This second reason was this, that if we be iustified without faith, then we please God without faith; for iustified persons please God. Rom. 5. But it is impossible to please GOD, without faith, Heb. 11. 5. Therefore we have no Iustification without faith.

This third reason was this: Forgiuenesse of sinnes is one part of our Iustification: Rom. 4. 4. where righteousness is placed in forgiuenesse of sinne, by the testimonie of Scripture, Psal. 32. Now most certaine it is, that we haue not our sinnes forgiven vs, vntill wee beleue the promises. Vnto this, all the Scriptures beare witness, that whosoever beleueth in Christ, shall haue remission of sinnes: therefore no righteousness without faith.

The fourth reason was this: If wee cannot liue to God without faith, neither can wee be righteous without faith: For perfect iustice and life are necessarily knit together, as the cause, and the effect. But wee liue a spirituall life to God, onely by faith. Galat. 3. 11. The iust shall liue by faith, and Gal. 2. 20 In that I liue, it is by faith in the Sonne of God: therefore only by

by faith we are iustified : The argument is proued out of the Rom. 1. 17. Where the Apostle reasoneth in the very same manner, We are iustified by Faith, because by Faith we liue.

This fifth reason was this, that seeing the elect are at one time iustified and sanctified, and wee cannot haue sanctification vntill we beleue (for by faith the heart is purified, Acts 15.) therefore wee are not iustified befoze we haue faith. Moreouer, thus hee reasoned, that as the Israelites being stung by fiery serpents in the wilderness, recovered not health, vntil they looked vp to the brazen Serpent : So sinners being spiritually stung to death, by that olde serpent the diuell, recover not righteousness and life, without beleeuing in Christ crucified, Ioh. 3.

Finally, he taught that Christ was the bread of life, the physicke and salue of our dead, sicke and wounded soules; the white robe to couer our filthy nakednes, an vnspokeable gift to enrich his people. Therefore as we doe not eate without a mouth, nor take a gift without an hand, nor haue any helpe by physicke without application of it, or benefit of apparell, except wee put it on : So neither had wee any part in
Christ

concerning Iustification. 33

Christ and his benefits without beliefe, which is the mouth, and hand of the Soule.

Phile.

It remaineth now, that ye rehearse the proofes which he brought to demonstrate the other point ye spake of: Namely, that the iustification which is by faith alone without workes, is the true Iustification that the Scripture teacheth, and vvhich shall stand the Sinner in stead in this life, and at that great & glorious day of Christ his appearing.

Phile.

This will I doe, if first I tell you, that he did admonish vs, that howsoever the word (alone or only) were not expressed in any text of Paul: yet there were words equivalent, which did import so much: For when he writeth that we are iustified by faith, and generally denieth this unto workes, avouching that wee are iustified without the lawe, without the workes of the lawe, not by workes: it is as much, as if it had bin written, by faith onely. If a man shall say that hee did see with his eie, and did not see with his other members, is it not all one, as if he said he did see with his eie alone? Or if one should say that

Iustification by faith alone the only true Iustification.
Rom 3.
Ambros. saith, all that are Iustified

are freely 34

justified
by faith
onely.

In 3. ad Rō.

Chrysost.

God hath
justified
vs, vsing
thereto
no works,
but requi-
ring faith
onely.

Greg. Naz.
orat. 21.

To be-
leeue only
is our in-
justice

Only faith
in Christ
doth make
cleane:

Aug. in
I. sal. 88

Cyr. Faith
only auai-
leth, and
so much
as we be-
leeue, so
much we
obtaine.

H. l. 1. 1.

Faith on-
ly justifies.

A Dialogue

that the King doth ratifie Acts of Parlia-
ment, and not the Subject, or without
the Subject, this in common vnderstan-
ding is, as one should say, the King a-
lone. He brought in a like example euen of
our Saviour Christ, who finding it writ-
ten, Deut. 6. Thou shalt serue the Lord
thy God, and feare him: And afterwards,
Thou shalt not serue strange gods: Here-
upon Mat. chap. 4. is bold when he cited
the former text against Satan, to alledge
it thus: Thou shalt serue the Lord thy
God onely: which word (onely) he found
not in Moses, but yet finding so much in
sense, hee added nothing by putting it in.
So wee in vsing this word (onely) when
we speake of iustification by faith, doe no
iniury to the word of GOD, because in
sense it is found in the word, though not
in so many syllables.

Now to your demand, to proue to vs
that this Iustification by faith alone, was
the true Iustification; the preacher gathe-
red reasons here and there, out of the A-
postle himselte.

First, that must needs be the true way
of Iustification, whereby all glozzy is ta-
ken from our selues, and giuen to God:
the reason of this is, because in the worke
of

of iustifying sinners, the thing that God chiefly aimed at was his owne glory, the praise of his glorious grace, Ephes. 1. 4. Euen to declare his righteousness, as it is said in our text. And in Iohn our Saviour giueth this, as the touchstone where, by to try his doctrine, that it was good, because that in it hee sought the glory of his father. Now the Apostle affirmeth of Iustification by faith, that it taketh away from vs, all matter of reioicing and boasting: whereas, if it were by workes, wee might glory, that we had done something whereby to purchase our owne saluation: But now in renouncing all our own worthinesse, and relying by faith for righteousness, vpon the mere grace of God and merits of Christ his sonne, wee take away all matter of reioicing from our selues: therefore this iustification by faith alone, is the onely true iustifying before God. And here the Preacher told vs what the Baptists vsually reply to this our argument. Namely, the Apostle in the place before named, excludeth not all boasting, but onely that which comes from workes done by our owne naturall strength of free will: whereby wee might glory in our selues, and not in the Lord. But hee

in Plal 67. Without al merits of good works, the vngodly man is iustified by the faith of Iesus Christ. Again. Wo to the most commendable life of men, if it be iudged without mercy. Again: We collect (saith he) out of many testimonies, that a man is not iustified by the precepts of a good life, but by the faith of Iesus Christ, De spir. & lib. that cap. 13.

that glozieth in woꝝkes done of faith, (which are woꝝkes of grace) doth glory in the Lord) from whom hee acknowledged all his good woꝝkes to come) and not in himselfe, and such boasting is not excluded. *Sic Bellarmin. lib. 1. de iustificat. cap. 19.* To which the Preacher answered:

First, that thus the proud Pharise might also be excused, Luke 18. Who exalting himself, & boasting of his good woꝝkes, acknowledged all to come from God. ¶ God (saith he) I thanke thee, I am not as other men, &c. yet I thinke no papist will deny, but that he boasted in himself, and so much our Saviour intimateth, ver. 14.

Secondly, the Pelagians, who ascribed the beginning of faith, and the doing of good woꝝkes, to the strength of naturall free-will, being vjged, that so they obscured Gods grace, and gaue occasion to vs to boast in our selues; answered in like manner, that they detracted nothing from Gods grace, nor glozied in themselves: becau'e they acknowledged their naturall abilitie of free-will to come from the mere gift of God: and therefore their reioicing was in the Lord, to whose gift they ascribed the naturall power of free-will.

Thirdly,

Thirdly, how could it truely bee said by the Apostle, that all boasting is excluded by the lawe of faith, if wee may boast of such woꝝkes as come from faith, and which wee doe by Gods grace, when we are beleeuers? For then it seemeth, that faith bringeth with it cause of boasting: namely those good woꝝkes that follow faith: So that by this doctrine of the papists, boasting is not shut out, but rather brought in, by the law of faith.

Fourthly, hee said that iustification by faith, absolutely excludeth all boasting, because it teacheth to seeke the righteousness wherby we are iust in Gods sight, out of our selues; but Iustification by woꝝkes of grace, leaueth to vs some matter of boasting: because it teacheth to seeke that righteousness in our selues, which though it be wrought in vs by the Spirit of God; yet not without the concurrence of our own free-will (as the papists teach) which according to their doctrine, so receiueth grace to do good woꝝkes, as that it is also in our power to refuse the same. *Concil. Trid. Sess 6. ca. 5. Tangente deo cor hominis per Sp. S. illuminationem neque homo ipse nihil omnino agit. inspirationem illam recipiens, quippe qui illam & abicere potest, &c.* *Ubi haec*

seeth not here that according to their own doctrine, hee that doth good woorkes euen of grace, may glory of the goodness of his owne free-will, in that hee yeeldeth to the motion of Gods Spirit, and refuseth not the grace, enabling vs to doe good woorkes, when it is offered. Which being so, it followeth, that the doctrine of Iustification by faith doth onely exclude boasting, and that iustification by any woorkes whatsoeuer, leaueth in vs matter of boasting: and therefore, it is not the true doctrine of iustification.

2 Secondly, that must needs be the true Iustification, which bringeth forth his true and proper effects: Peace with God, accessse into his fauour, standing and perseuerance in grace, hope of glory, ioy in this hope, ioy in tribulation, patience, &c. But these effects doe follow Iustification by faith, as it appeareth, Rom. 5. 1. 2. 3. And these effects cannot bee ascribed to good woorkes; the very best whereof being sinfull and imperfect, are so far from causing peace with God, or accessse into his fauour, that on the contrary if wee should thinke, that God would examine them in iustice, there would follow terrour of conscience, and flying from his presence:
Therefore

Therefore seeing these effects follow Iustification by faith, and not by woꝛkes: it followeth that the doctrine of Iustification by faith, is the true doctrine of Iustification.

Thirdly, as Abraham was iustified, so are all the elect iustified; so it is laid down as the paterne of their Iustification, Rom. 4. &c. Now it is expꝛessely said of Abraham, that hee was iustified not by his woꝛkes, whereof hee had stoꝛe, and some very excellent, but by beleeving the promise: therefore likewise all Abrahams children are to be iustified by faith, without woꝛkes.

Lastly, he said that the promise of righteousness and life, was made in the Gospel, on condition of beleeving, and not upon condition of woꝛking: therefore righteousness came not by woꝛks, which none could bring in perfection, but through faith alone.

Philo.

Doe ye remember any thing obserued in this discourse?

Philo.

Yea, amongst other things, first he obserued the wonderfull goodnes of God, in appointing such an easie and possible way,

D

for

for our Justification; whereas hee might haue made the way to Justification. vnaccessible, by requiring either perfect obedience, or perfect faith.

Philop.

Why, it is as hard and vnpossible for vs to belecue, as it is to fulfill the lawe, in all the workes of it.

Phila.

Trus, so hee said. Naturally we are as vnable, and vnapt by any power in our selues to beleue, as to fulfill the law: yet this hee willed vs to consider, that to beleue and giue credit to a iust word, is not a thing so difficult in the nature of the thing, as to doe a great deale of worke. If the King should promise to any Subject, to conferre and bestow vpon him, much dignity and liuing, on this only condition, so he would beleue his word and promise, this is nothing so much, as if he should say, conquer mee such a Country, and I will promote and enrich thee.

Againe, whereas the fulfilling of the Law, is meere vnpossible to our nature, corrupt by sinne, so as grace could neuer effect this in our nature, remaining in the state of vnperfect regeneration, as ap-
peareth

peareth in this, that there was neuer more man since Adam, that by grace was so farre holpen, as to keepe the Law perfectly, yet it is possible to grace, even in this estate, to make our nature capable of faith, as appeared in 1000. believers which believed truly; and this is sufficient.

Hee further observed, that there is no blessing to the blessing of a believing heart, affirming out of one of the Fathers, that the virgin Mary was more blessed in receiving Christ into her heart by faith; then by conceiving his flesh in her womb. Whereupon, hee stirred up those which had received this Blessing to great thankfulness, and others never to bee at rest till they had it, giving themselves carefully to the use of all good meanes for that purpose.

Philop.

What remaineth yet more?

Phila.

After this hee spake of the *Finall* cause of our Iustification; which hee said from the Apostle, was the praise of Gods righteousness, or the manifestation of his patience, and righteousness, to the glory of his Name.

Philop.

D 2

What

Philop.

What did he say was meant by the righteousness of God?

Phila.

First his fidelitie in sending his Sonne, according to his promise, to worke our Righteousnesse. Secondly, the Justice of God, inflicting the whole punishment of our sinnes, vpon the person of his Sonne. Thirdly, the mercy of God in smiting his onely Sonne, that hee might spare vs: receiuing the paiement of that debt of Sinne, from our surety, and passing by vs, who werethe principall debtors.

Philo.

Did hee from hence giue any Instruction?

Phila.

He did, and it was this: that seeing the marke whereat God himselfe aymed, in the iustifying of Sinners by his Sonne, was his owne glory, euen to declare and shew himselfe to bee most true, iust. and mercifull: therefore after his example we ought to aime at the same marke, both in dueties of our calling, and in seeking our saluation: Let all things bee done to the glory of God. 1. Cor. 10. This hee said was the very essence of a true Christian, the life and soule of all profession: for
want

want whereof, all our workes were corrupted. After this he spake of other points, as his text gaue him occasion. And namely of the patience of God towards sinners, of the true vse and bounds of the law, and of the nature and vse of good workes. Also of certainty of our Iustification, and saluation by faith.

Philop.

Yea, but for this time you may spare your further labour, for I haue already much troubled you. And mee thinks I see certaine men come towards vs. Wherefore wee will here breake off.

Phila.

Agreed: Yet let me tell you, that these men, which come vnto vs, were all present at the Sermon, as well as my selfe.

Philop.

Good time: wee shall vnderstand of them their opinion, and liking of this doctrine which was taught there.

Phila.

We say well, and I beleue you shall find these foure persons, to haue so many sundry conceits, and constructions of this doctrine: if you please we will take some trial of it.

Philop.

D3

VVelcome

WVelcome Neighbours, you come in a good time, I here by my friend *Philaethes*, that you all were at Sermon to day. And we two haue bin talking of that the Preacher did teach there. Let mee know how you liked his doctrine.

Philonomus.

I did well like of that which hee taught concerning Christ, and Iustification by him, and concerning the Office and power of Faith.

Philopseudes.

I also thought well of his teaching in some of these things, yet both wee came away discontented. And here is a Fellow more male-content then vs both. Onely *Philedonas* holds himself well pleased.

Philanus.

It is true, I am very much displeased, with some things in this Sermon.

Philoponus.

That is maruell, that being a Professor, & known Protestant, you should mislike the doctrine of Iustification by Faith; in which all Protestants doe so constantlie and well accord. WVell, let vs heare all your exceptions. My hope is, that I, and my friend *Philaethes*, will satisfie you. For though I were not present, yet am I so well

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well perswaded of the Preacher, that hee would giue no iust cause of mislike: either for his matter, or manner of handling it. For though he haue no deep learning, yet according to his knowledge hee is carefull to teach wholesome doctrine, soundly and plainely, and as may best fit his text, the present Auditors, and the time.

Philomomus.

I am content so to doe. For I doe long to heare something reconciled, which troubled mee. I haue lately bin a Jewe, by Nation and Profession, but am now brought to beleue Iesus to bee the Messiah, as, promised in the Scriptures, from whom wee are to looke for all peace and happinesse: yet so as I doe verily thinke, that wee cannot be iustified and saued by Christ, vnesse wee bee circumcised, and keepe the Lawe. Now the Preacher spake otherwise: namely affirming, that in the Lawe, the woakes and ceremonies thereof, there is no power of iustifying and sauing vs: but without this, that the Law be fulfilled of vs. Our righteousness & life, doth wholly depend vpon this Iesus, & his merits being apprehended by faith. And this was the thing y^e offended me, that he made so light of Moses Lawe, which was mira-

That there is no righteousness to be looked for by our workes.

culouſly giuen by God himſelf, and greatly honoured of his people, that now it ſhould be ſpoken againſt; this troubled mee.

Philoponus.

I commend this in you, that you deale plainly, and open your heart ſo freely: as alſo that you ſpeake of ſcruples, not contentiouſly, but out of a deſire to learne; Onely this I muſt tell you, I doe miſlike, that you miſ-report the Preacher, in ſaying that hee ſpake againſt *Moses* Law, and made light account of it. For anſwer mee, I pray you, he that ſhall ſay gold is a good thing, and ſerueth for many good vſes, yet it cannot alſwaie hunger; it hath no power to preſerue and continue ones life, one minute of an hower; doth hee ſpeake againſt gold, and vilifie it? Alſo if one ſhould tell you, that the Sunne is a noble creature, and very profitable and neceſſarie for the world, but it hath no power to make a blind man ſee, would yee take it that he ſpake againſt the ſunne?

Philonemus.

No ſurely: I had no reaſon, becauſe gold and the ſunne were not ordained for any ſuch purpoſes.

Philalethes.

Wee say well, and doe you not remem-
ber, that the Preacher did affirme of the
Lawe, that it is iust and good, and holy,
and it serueth for very good vses. Onely
hee denied vnto it, this power of iustify-
ing and sauing vs, which hee proued, the
Lawe was not ordained to effect and doe
for vs, both by testimony of Scripture,
and by reason.

Philoponus.

I pray you friend *Phileathes*, what were
the vses, vnto which hee said the lawe did
serue?

Phila.

He taught that the Lawe had good v-
ses, whereof some be common to persons
both elect and reprobate, some were pro-
per to each of them.

Philop.

What were the vses common to both?

Phila.

First, the law serueth to shew vnto all Vses of
men what was sinne, the knowledge the law to
wherof, being obscurely set forth in y^e book all men.
of nature, is cleerely giuen in the booke of
the Law: by which (saith Paul) commeth
the knowledge of sinne. Rom. 3. In this
respect, he compared the law to a crysell
glass, wherein the spots and deformities
of

of the Soule and life, are in most lively manner to be seene.

2 A second vse common to all men was this: That by it was reuealed the wrath of God, and that punishment, which from his iustice is due to Sinne, to the great terrour and astonishment of guilty persons: From this consideration it is wytten: that the Lawe causeth wrath. Rom. 3. Also that it is the Minister of death, and condemnation. 1 Cor. 3. Sending forth a Spirit of feare and bondage. 2. Tim. 1. By which men see themselves worthy of eternall death, and in bondage to Satan.

3 A third vse, common to both sorts of men is, that it pleaseth God, by the instructions of the lawe, to keepe in their corruptions, and to restraine them from many outward enoyous vices; which otherwise they would runne into, and to hold them in a ciuill course of liuing: And this hee doth, for the good of humane society, which could not consist long, except there were such a bydle, cast vpon the vntamed Nature of men. An example hereof, we haue in the yong man mentioned in the Gospell: which by the information of the Lawe, was framed to such an

an outward good carriage, as that Christ is said to loue him. And Paul while hee was a Pharisee; his life was vnblameable, only by the vertue of the law. Phil. 3.

Fourthly, in all men, the law hath that effect, which Paul speaketh of, Rom. 7. to stirre vp and irritate our corruption, and so to reuiue sinne being dead, and through the flesh to bring forth sinfull affections, as an husband by his lawfull wife, begetteth children.

Philop.

What vse had the Lawe, peculiar to Reprobates?

Phila.

First, it teaching them the will of God, yfes of touching things to bee done, and lest vn- the law to- done, leaueth them without excuse: For ward Re- if the light of Nature, leaue the Gentils probates which vnexcusable, Rom. 1. how much more which lie in the doth so great a light of the law, take away church visible. from Reprobates, which line in the church, all Apology, and defence for themselves?

Secondly, in many Reprobates, the lawe hath that effect, by knowledge of their sinne, and their condemnation due vnto it, to bee an occasion to them of des- paire; as it happened to Iudas, and many others: and so through their own default, it

it is an Instrument of their own destruction, and downefall.

Philop.

You haue not yettold vs, what vses of the Lawe were proper to the elect.

Phila.

Vses of
the law
proper to
the elect.

1

I meane now to doe it. The first was, that by shewing them their sinnes, and miserable estate; it diueth them to thinke of a remedy; and so hauing humbled them, it prepareth them for Christ: euen as hee that telleth one of some secret dangerous disease lurking in his body doth cause him to looke out for the Physitian: So the law laying forth to the elect, their most sinfull and woofull condition, they stand in by the breach of it, doth occasion them to looke out, and to long for a Saviour, by whom they may haue reliefe agatnst their misery. In this regard, the law is said to be a Schoolemaister, to bring vs to Christ, Gal. 3. 24. And hee added, that as the needle maketh way for the thred: so the Lawe though it giue not grace, though it doe not suggest the holy spirit, nor giue any peace to the conscience: yet it maketh a way for grace, and prepareth the heart by amazing and humbling it, that grace may enter into it. Secondly, after the elect

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let are conuerted, & engrafted into Christ: the Lawe is a Rule of a iust and holy life vnto them, being a way wherein they are to walke, toward their Countrey which is aboue, a light, and a lanthorne to direct their feete in all dueties, towards God and Man. And here hee told vs, that no course of life, was liked of God, saue that which was framed after the leuell and square of the lawe. And the neerer that mans life came to the precept of the law, the neerer it dzew to perfection; and so concluded, that howsoeuer the lawe were shut out, from hauing ought to doe, in our Iustification; yet it beareth great sway and stroake in our conuersation.

Philonomus.

All this I well remember, and did wel relish it, sauing that he did wrong to the law in this, that he did exlude it from Iustification.

Phila.

Let mee helpe you herein. It was not the Preacher did exlude the lawe from Iustification. For it is neither hee, nor any creature, can either giue, or take a way from the Law that power. But it was told vs, that God himselfe the lawe-giuer, had not appointed the lawe for any such

Law hath
no power
to iustifie.
vs.

such end: as hee hath not made gold, or any such purpose, as to allay hunger, or the sunne to enlighten the blind, or to giue sight to the blind.

Philop.

I heard you say, that hee cited testimonies of Scripture, and gaue some reasons, that the Lawe could not effect any such thing, as forgiveness of our sins, righteousness, or saluation; I pray you, doe rehearse some fewe of them vnto vs.

Phila.

The first, Rom. 3. Without the lawe, the righteousness of God is made manifest. Again, in that chap. No flesh shall bee iustified by the woorkes of the lawe. Again, As many as are vnder the lawe, are accursed, Gal. 3. Again, If there had bin a Law giuen, which could haue giuen life, then Righteousnesse should haue been by the Lawe. Gal. 4. The promise was not made to Abraham and his seed, as touching the inheritance (of heauen) on condition of keeping the Lawe: Rom. 4. And Paul in Rom. 8. 3. doth not onely as firme, that it is impossible to the lawe to giue life: but addeth the reason, because of our vnablenesse through the flesh (the

corrupt

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corruption of our nature) to keepe it. Were the Preacher told vs, that the commandements of the lawe in their owne nature, did pertaine to life; and that the promise of life eternall, was made to the observing of them; Doe this And liue: Howbeit, such was the perversenes of our corrupt nature, euen after our regeneration, that none could euer attain to that perfection of obedience, which the lawe pitcheth at; but faileth both in matter of dutie, doing things quite contrary to the lawe, and in the manner of doing things commanded, not doing them out of the perfect loue of God, and of our Neighboz: and also in the end, not referring that which was well done, to Gods glorie: Whereof it came to passe, that none could haue righteousness and life, by the lawe. Now vnto these testimonies of scripture, hee added 2. or 3. forcible reasons, fetched also from the scripture. First, it was Gods pleasure, that the Inheritance should not be by the lawe, because then the promise had beene vaine: and Faith also had beene vaine: Rom. 4. The ground of this reason is this: If eternall life had bin promised only to such as perfectly kept the lawe, the promise had beene made in vaine:

vaine: because no man can perfectly keepe the lawe, & so none should obtaine the promise. But God hath not promised eternall life in vaine: therefore hee hath not promised it to such as perfectly fulfill the lawe.

It were absurd once to thinke, that God hath promised eternall life in vaine, or that hee had in vaine bid vs beleue it: but yet this should bee so, if wee should thinke to haue life, on condition to keepe the lawe, because this is an impossible condition, and a thing that no man can accomplish: therefore the lawe hath not power to saue vs.

A second reason in the same place: God (saith Paul) would giue the Inheritance by faith, that it might bee according to grace, and that the promise might bee firme. Whence the Preacher reasoned thus: that soz so much as righteousness and life did depend, not vpon condition of working, but beleuing: and that soz this purpose, that it might bee free, and come of fauour, and also that our minds should not wauer, but bee firmly and surely perswaded of the promise: therefore wee cannot hold our righteousness from the lawe, except wee will both rob

God,

concerning Iustification. § 5

God, of the glozy of his grace, and allwaies be vncertaine of our saluation, seeing our conscience would euer accuse vs, that wee had not done so many woꝝkes, and so perfectly as the lawe requireth.

This third reason, was taken out of that 4. chap. to the Rom. from the circumstance of time, when Abraham was iustified, which was a good while befoze euer hee was circumcised: therefore circumcision which came after, could bee no cause of his Iustification, which went befoze: from whence the Preacher gathered, that if circumcision (of which such great things were spoken by Gods owne mouth) did auaille nothing to forgiveness of sinne, and righteousness with God: much lesse could any other ceremoniall woꝝkes of the lawe haue any strength, to such a purpose: and sothall said, that to retaine the ceremoniall lawe, especially with opinion of Iustification and saluation by it, would shake our faith, in the comming of Christ: so to what end should wee haue the types and figures of his comining, if he himselfe be already come?

To these he coupled a 4. reason, from these woꝝds of S. Paul to the Gal. 2. 21.

If righteousness come by the lawe, then

H

Christ

Christ died in vaine. Where hee reasoned thus: That which ouerthoweth the death of Christ, may not be in any wise admitted, but to claime righteousness from the law in whole, or in part, both quite ouerthrow the death of Christ, which is insufficient if it alone doe not redeeme vs.

And if any other thing doe iustifie vs, then it might bee spared as a superfluous thing. And hence he tooke away the answer, which the papists giue to this reason; for they seeme to answer thus: That it is true which the Apostle saith, that Christ died in vaine, if there were any Iustification by woorkes of nature, which we might doe of our selues, without the grace of Christ; but hee died not in vaine, if we be iustified by woorkes of grace, because by his death, he merited that grace for vs. *Sic respondet Bellar. de iustifi. lib. 1. cap. 19.* Unto this the Preacher replied to this effect. Namely, that Christ may be said to die in vaine, if wee bee iustified by any woorkes at all, whether of grace or of nature. For that is said to be in vaine, which attaineth not the ende, which it intendeth and aimeth at. Now the ende which Christ intended in his death, was to worke our perfect redemption, and to become

become sinne for vs, that wee should bee made the righteousness of God in him.

2. Cor. 5. last.

But if by our owne good woorkes of grace, wee bee (though but in part) iustified: then it followeth, that Christ by his death hath not perfectly redeemed vs, nor wrought the full matter of our Iustification: neither are wee made the righteousness of God in him, but in our selues through him, and so hee is not our perfect Saviour; but onely hath by his death procured that we our selues should in part be our owne Saviours, and our owne iustificiers: and therefore hath not attained the end of his death, but may bee said to die in vaine. Upon these reasons hee told vs, that all the helpe which came by the lawe of Moses, vnto Iustification before God, was by convicting vs of sinne, and shewing vs our iust and fearefull damnation thereby, and breeding in vs grieffe and feare, in respect of our owne vnhappy estate, by this meanes to driue vs out of our selues, to seeke in an other (euen in Christ) for that righteousness, which we want in our selues: and when the lawe hath effected and done this, then it hath done that it was appointed to doe toward

our Justifying. And if it should procede further to giue any hope, or comfort of life and glory; it should exceede his bounds, and intrude it selfe, into the office and roome of Christ, who alone is the Justifier of the vngodly: Rom. 4. 3.

Philop.

How like you this, *Philonomus*? doth not this cleare the Preacher from impeaching the credit of the lawe, the excellent vſes whereof, hee truly deliuered, laying the blame why it did not iustifie, not vpon any want in the law, but vpon our selues, which beeing full of defects cannot fulfill the lawe? And in pleading for Christ to bee our sole Iustifier, taking away our ſinnes by his death, and making vs iust by his obedience, hath so prouided for the glory of God, the peace of our conscience, the stabledness of Gods promise, the perfection of Christs obedience and passion, as al this is done, without any prejudice to the lawe, whereunto God appointed his due compasse, and precincts: beyond which, we may not stretch it, without apparant and great wrong to the lawe, also to God the author of the lawe: and to Christ who hath redeemed vs from the lawe.

Philon.

Philon.

What meaneth this, that wee are redeemed from the lawe, And which the Preacher said, that Christ hath freed vs from the lawe; so as we are now no more vnder the lawe? is not this to abrogate the lawe and to derogate from it?

Philop.

It is not to derogate from the lawe, to teach that Christ did abrogate the lawe, so as it bee rightly vnderstood, that the ceremoniall lawe, being but a shadow, ceased in Christ, the substance and truth of it. And the Morall lawe is abrogated in these respects following: 1. Touching the curse, which Christ, being made a curse, hath done away. Secondly, touching the rigorous exaction, requiring all to be done vpon paine of death, to every least omission. Thirdly, and so as it is not now a Schoolemaister to compell to duety. Fourthly, nor an instrument to the flesh, or our corrupt nature, to bring forth sins. Yet the doctrine, the Institution, and obedience of the lawe, still belongeth to Christians; who must endeaueour according to grace receiued, to liue after the discipline and rule of the lawe: and in this sense, they are still vnder the lawe, that

is, not vnder the malediction of the Law, nor the strictnesse of the lawe as it commandeth, and helpeth nothing, to doe what is commanded.

Phila.

Friend Philonomus, are ye not aduised that the Preacher fro the Apostle, further signified thus much to vs : that this doctrine of free Justification by Christ did stablish the Lawe : insomuch, as the ceremoniall lawe is so ceased in Christ, as that in him it hath perfect accomplishment, he being the trueth of it? And for the Morall lawe, Christ Iesus himselfe fulfilled it in his life, touching the woordes commanded in it: And in his death, touching the punishment due to the breach of it: Requiring of them for whom hee did all this, that they be carefull to walke in the precepts of it, to testifie their thankfulness to him.

Lastly, for the indiciall, he taught that our Lord Iesus did not meddle with States and Policies, but left them as he found them, so as they adde nothing repugnant to the word. Adding this, that if any people vpon mature consultation, thought that policy of the Iewes fitter for them, then their owne, they might
with

Rom. 3.
last.

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without any blame entertaine or make
ble of it, as would well agree with their
state, it being in it selfe, the law of grea-
test equitie, as comming from the God
of equitie. No Nation being yet further
bound, to the politicall law of the Jewes,
then they did agree with the common law
of Nature, which bindeth all men, at all
times, in all places.

Philon.

See somewhat perswade mee to em-
brace these things, which when I heard *Præiudiciū*
them taught, I was so hindered by prein- *tollit inci-*
dice, that I could not rightly iudge of *um.*
them. Wherefore I doe give you thanks
for this paines; and purpose to thinke bet-
ter of these matters.

Philop.

Come now neighbour *Philopseudos*,
whereat doe you stumble? you are com-
ming on to like of our religion professed
now in England; the people whereof in
the service of God, speake the language
of Canaan, and the diuell will bee busie
with you, to cast into your minde offen-
ces, to turne you backe againe into the
Sodom, and Egypt of Popery.

Philopseudos.

For your religion (that is, the forme

of diuine worship) that yee vse, I see no reason why I should mislike it. Yee pray only to God, and in the name of Christ onely, and aske such things only, as God requireth in his word, and all your Sacraments are commanded of God in the word. I would I could so well like your doctrine, which ye teach, touching meanes of saluation. And for the Sermon wherof ye talke, there were two things especially, which offended me. The first was, y he did attribute too little to good works: and thereby gaue great discouragement, slackening the studie, care, and endeauour of men, in the doing of them. The other thing, wherewith I was offended, it was, that he taught ifaith must bee particular, with application: whereby great trouble may arise in mens consciences about the certaintie of their beleeuing, and saluation.

Philoponus.

Ye are contented to haue your exceptions examined?

Philopseudes.

Yes very willingly, sithence yee deale so mildely, and with such good moderation. I hope to finde such measure met to me, as you met to my friend Philonon.us.

Philop.

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Philop.

Assure your selfe thereof, if yee for your part deale meekely, and with reason: casting aside all caillations and bitterness. I wish that our conference with you, might finde so good successe, as it did with your friend *Philonomus*. Tell me then I pray you, what would yee haue vs attribute to good workes, or do you know what our doctrine is, touching good workes?

Philopseudas.

Sir: I haue heard and obserued your doctrine of good woꝝkes; and this I doe remember yee teach: That the man must first bee good, befoze he can doe a good woꝝke: as first the tree must bee good, befoze the fruit be good, and that a good woꝝke doth not make the man good, but of the contrary. Also, that no woꝝke must haue the estimation of a good woꝝke; except so; the matter thereof, it be warranted in the woꝝd, because what God commaundeth, wee are onely bound to do. And as it is wꝝitten, Obedience is better then sacrifice.

For the manner: that it come from sincere loue of God, and our neighbour, as it is wꝝitten; Let all your things be done in loue.

loue. Lastly for the end, it must be referred to Gods glorie, and ealsying of my neighbour: Whether ye eate or drinke, or whatsoeuer ye doe, let all bee done to the glorie of God.

Moreouer, I haue heard you teach, that all good woꝝkes, they haue both imperfections and impuritie, or staines, because our sanctification, it is imperfect, and our good woꝝkes, howsoeuer they bee pure, as they spring from the fountaine of graces, yet contract uncleannesse, as they passe through the muddie chanell of our vnderstandings and willes, which are not wholly purged from the filthinesse of sinne. There bee other things, which yee teach touching good woꝝkes. But this I blame in your teaching, and maruell at, that you doe not affoꝝd vnto them, power to iustifie, and to merit: seeing the Scriptures so plainely speake of woꝝkes, that they iustifie, and promise rewarde to them in so many places.

Philop.

And I much maruell at you, why you should looke to haue so much ascribed to good woꝝkes: if as you seeme to vnderstand our doctrine of vnperfect sanctification, so you beleeue it to be true. But let mee heare

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heare what workes would you haue admitted, to the power of iustifying, and of merit: whether those which are done before, or after Iustification?

Philopseudas.

Sir: I was neuer any great learned Good Clerke, that I could well distinguish of works mer-
these things: I haue heard the one both rit not.
merit *ex congruo*, the other *ex condigno*.
But I wel know not what that meaneth,
except it bee that such workes as are be-
foze grace, doe merit of conueniencie:
those that follow grace, doe merit, by the
worthinesse of the worke done. Onely
this I haue beleueed, that wee must hold
fast the merit of good workes, or else wee
destroy all well doing.

Philoponus.

Neither doe I professe any great learning: howbeit, if we meekely submit our selues, to the plaine truth of Scripture, so farre as God by his holy Spirit, reuealeth it vnto vs, that will make vs learned enough, to destroy an errour and falshood, which ariseth contrary to truth. For as the learned say, that *Rectum est index sui & obliqui*, that is, a straight line will declare it selfe, and bewray a crooked: so the truth being soundly knowne, and cleere-
ly

ly by a distinct illumination of the spirit, when any falshood or lie ariseth in the way, it will discover it: For they vvho meekely submit their iudgements to the truth, though they bee not deeply learned: yet God so bleiseth them with a spirit of discretion, that they can tell what is truth, and that no lie is of the truth, 1. *Ioh. 2.*

Therefore if wee will examine this matter, by the touch-stone of Scripture, there is no reason to thinke and as- firme of workes done afore the grace of iustification, that they can iustifie a sinner: no not so much as to dispose, or prepare to it: forsomuch as they be sins, being done without faith, *Rom. 14.* verse last. Also make the tree euill, *Mat. 12.* and the fruit will be euill. What? Can we gather figges of thornes, or grapes of thistles, saith Christ? And finally in *Rom. 6.* as as in sundry other places, the Apostle auoucheth of all men, before the grace of their conuersion to Christ, that they are seruants of sinne, free from righteousness, bringing forth, by their pure naturals, no other fruits, but such as giue matter of shame, and merit of death. What fruit haue ye now, saith hee, of these things, whereof

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whereof ye are now ashamed? and the end of those things is death.

How then I pray you, can they so much as prepare to grace, beeing they worke shame, and deserue condemnation; not onely *ex congruo* of conueniency: but *ex condigno*, euen of worthinesse of the euill worke done? For the stipend of sinne is death. And what colour of reason is there, to ascribe power of iustifying to workes done after grace? For how can they which bee done after, bee any cause of Iustification, which went before? The fruit doth not make the tree good, but the tree is first good. And Augustinethel-
leth vs of good workes, that they doe not goe before vnto Iustification, but follow him who is already iustified. For as touching that distinction, of first and second Iustification, it is a fiction without all ground in the word, which teacheth but one Iustification before GOD, depending vpon faith, both for the be-
ginning, proceeding, and end of it. As it is written; The righteousness of GOD is reuealed from faith to Faith. Of Abraham the Scripture witnesseth, that hee was Iustified by Faith; not onely at the time of his first conuersion: but many

First Iustification they call it, whereby one of a sinner, is made iust: this stands in remission of sins, and it is by faith:

yeares

Second Iu-
stification
they call
that,
whereby
a iust man
becomes
more iust,
thatis, by
workes, as
well as by
faith.

*Opera quæ
sequuntur
fidem di-
cuntur
iustificare
secundum
quod Iusti-
ficatio di-
citur iusti-
tæ exer-
citatio, vel
ostensio, vel
consummatio
Thom. A-
quinas in
Iac. 2.
Caietanus
in Iac. 2. Ja-
cobus docet
quod non
fide sterili,
sed fide fo-
cunda o-
peribus in-
tificamur.*

yeares after stil the Scripture affirmes, that
his faith was accounted to him for rich-
teousnesse: and Paul many yeares after
his conuersion saith; The life which I
now liue, I liue by faith, *Gal. 2. 20.* Ac-
knowledging but one Iustification, at
his first calling, and euer after, namely that
which is by faith. And concerning the
place of Iames, it may well and truely bee
expounded thus, that Abraham was
iustified by his workes, not effectually,
but declaratiuely; because his good workes
shewed vnto men, that he was a iust per-
son: and his faith no dead and counter-
fait, but a true and liuely faith. And the
Apostle himselfe giues vs the light of
this Interpretation, where he saith: Shew
mee thy faith by thy workes. Whence
the distinction of Iustification before
GOD, by faith in his Sonne; and be-
fore men, by good and iust life, did a-
rise, this place of Iames, being compa-
red with the Epistle of Paul to the Ro-
mans.

Philalethes.

So the Preacher told vs: and more-
ouer, according to this which you haue
said of woorkes, done befoze and after Iu-
stification, I doe remember that hee said

in

in his Sermon, to this effect: That al our woꝝkes were either sinnes, and euill woꝝkes (and such bee all which wee doe befoze our new-birth) oꝛ else they bee fruits of the Spirit, and so be good woꝝkes, and are so called.

Of the foꝛmer, he said that they increased our debt of sinne: so farre off were they from beeing able to discharge our debt. And of the latter, he said that they be part of our debt, because we stand bound to God, as well to doe good, as to abstaine from euill. Therefore as a man that oweth seuerall debts, by paying one is not freed of another: so our good woꝝkes beeing due to God (yea though they were perfect) cannot claime so much as thanks from God, especially being vnperfect, much lesse cleere vs of the debt of our sinnes: Luke 17. 9.

Philopseudos.

Pet I haue heard of some, that those woꝝds of our Sauour Christ in Luke cap. 17. 10. When ye haue done all you can, say ye are vnprofitable seruants had this meaning: that wee are vnprofitable to God, but not to our selues.

Philop.

True: such silly shifts yee may often heare

Mens mer-
its are
not such
as that e-
ternall
life can
be due to
them.

*Ber. Serm. de
annunciat.*

It is suffi-
cient to
merit to
know that
our good
works doe
not merit.

Bern. Ser.

26. on Cant.

Againe,

My merit
is Gods

mercy: I

cannot be

poore in

merit,

whiles

God is

rich in

mercy.

Againe,

What be

all merits

compared

vnto such

glory?

here of. And this shift is ouerthrowne by the very words: VWhere hee speaketh of a seruant, that deserueth not so much, as thanks at his masters hands, for doing that he is bound to do, much lesse any reward. Euen so when wee haue done all that is commanded vs, yet wee deserue not so much as thanks of our Lord, much lesse any recōpence: because it is a debt which wee performe vnto him. VVee then see here, that wee are called vnprofitable seruants, not in respect of GOD, but of our selues, which cannot deserue at our masters hands, so much as thanks. Be yee Iudge your self: what profit good works can deserue towards our selues, vwhen they haue not so much due to them by desart as thanks.

Yet wee deny not, but that howsoeuer good workes doe not profit vs, in this sence and respect, as to merit the least thing at the hands of God (much lesse the blisse of heauen) for our good works, being not, our owne, 1. but wrought of God, who gineth the will and deede, *Phil. 2. 13. 2.* and also being a debt, which we owe to God, *Luke 17. 10. 23. 3.* And lastly, there beeing such disproportion, and inequality, betweene the ioies of hea-
uen,

uen, on the one side ; infinite in number , *Bellar.de*
 continuance and measure : and our fewe *Iustificat.*
 poore good workes , on the other side , *lib.5. cap.7*
 how can they bee thought, by the wor-
 thinellse of the workes done , worthy and
 meritorious of heauenly ioies ? rather
 for the imperfections and spots which
 cleaue to them, they deserue destruction,
 in seueritie of iustice. Yet I say wee deny
 not, but in other respects, they haue pro-
 fitable and necessary vses, Tit. 3. 14. both
 in regard of God , of our selues , and of
 our neighbours.

Of God, to glorifie him, *Mat. 5.* to beau-
 tifie his Gospel, *1. Tim. 5. 2.* to witnesse
 our thankfulness to him, to please him,
Col. 1. Heb. 13. And yeeld him obedience,
Rom. 6. 17.

Of our selues, to make sure our election,
2. Pet. 1. 10. to declare the truth of our
 Faith, *1am. 2.* to purchase a good name, to
 escape many Iudgements in this life, and
 torments of hell hereafter, *Mat. 25.* to in-
 crease our graces in earth, and our glory in
 heauen. According to that which is writ-
 ten, To him that hath it shall be giuen: and
 all this not by merit, but by vertue of a
 free promise.

Of our neighbours by our good con-
 uersation,

F

uersation,

For the
 vncertain
 tie of our
 own righ-
 teousnes,
 & danger
 of vaing'o-
 ry, it is sa-
 fe to relie
 ly to relie
 vpo Gods
 only mer-
 cy & be-
 nignitie.

uerſation, to win ſuch to Chriſt, as yet be ſtrangers from him, 1 *Pet.* 3. 1. and to ſtop the mouths of ſuch, as by our euill life, would take occaſion to blaſpheme God, and his word: or if they be alreadie within the Church, and wonne to God, then our good workes ſerue, to reſreſh the bowels of the Saints: and to profit their ſoules, by encouraging the weake, through our good example, and confirming more and more, ſuch as bee already ſtrong, and vnto both, ſetting them a paterne for imitation, *Phil.* 3. 1. *Pet.* 2.

Philopſendos.

Let mee aſke you this one thing; ſeeing you teach the beſt workes of the Saints, to bee deſiled and vnpure: how is it, that they pleaſe God, who can abide no vnpure thing? *Pſal.* 5. 3.

Philoponus.

Wee affirme indeed, that remainder of corruption which is in the children of God, doth ſtaine the beſt workes, according to the plaine teſtimonie of *Eſay*: All our rightcouſneſſe, is as a menſtruous cloth, *Eſay* 64. 6. euen as cleere water draweth filth from the ſoule chanell it paſſeth through. Yet the perſon which doth theſe workes, beeing in Chriſt, and by him reconciled

conciled to GOD, his good workes do please God, through forgiuenesse of sin, that which is either lesse then it ought to be, or otherwise done then it ought, either imperfect or impure, short or faulty being pardoned, and supplied in the perfections of Christ; whose holinesse and innocency, wipeth away al spots. And so God looking vpon the deeds of his Children, as fruits of their Faith in Christ his Sonne, doth accept them in him, in whom themselves are accepted: According to that of Peter, We offer spirituall sacrifices, acceptable to God, through Christ, 1. Pet. 1.

Philopseudos.

But why doe yee not allow the doctrine of the catholicks, who affirme that Christs merits, make our workes able to merit? Why should Christ cause good workes (which as they come from vs, haue matter of wrath) to bee pleasing to God, & not also by his merit, cause our workes, (which in themselves be not of such worthinesse) to merit eternall life? D; how commeth it to passe, that Christ can make spotted vnperfect workes, please God as you say, and cannot make our vnworthy workes merit from God, as Catholikes say?

Philop.

There is great reason, why we should say the one, and no reason why they which are falsely called Catholikes should say the other.

First we say, there is no small oddes betweene pleasing GOD, and meriting before GOD. The workes which Christ did for our Redemption, receiued vertue to merit, from his Godhead, in which his humanitie doth personally subliſt: Now as the Godhead of Christ cannot bee communicated to any creature, no more can the power of meriting, which depended on his Godhead. But he cauſeth our workes (though vnperfect in themſelues) to bee accepted, and pleasing vnto GOD, becauſe hee hath obtained pardon for all our defects and ſinnes. So that the defects of our good workes being pardoned, and they preſented to God, in the righteouſneſſe of Chriſt, they appeare as perfect in his ſight. Hee is pleaſed with all the workes of his hands. But you will not ſay, that euerie one of our workes, but his owne workes can merit. For to merit by fauour ſomething of GOD is ſuch a matter, as none ſaue hee which is GOD can doe: therefore the man Chriſt could not merit,

Baſil in
Pſal. 14.
Fuerlaſt.
ing reſt
doth re-
maine for
ſinners,
not as a
debt due
to their
works, but
by fauour
of the
moſt boſ-
iful God.

concerning Iustification. 75

rit vnlesse his Godhead gaue merit to the workes, and sufferings of his manhood.

Secondly, wee say according to scripture, that the proper end of Christs death was not to make good workes able to merit, but to take away our sinnes, Rom. 4. vers. last: that is, both the imperfections of good workes, and the iniquitie of euill. Hee died not for good workes, to glue power to them to merit: but for euil workes, to remoue from vs their ill demerit: only thus farre, and in this sense, wee may be bold to say, he died for good workes, to purge them, that they might please GOD as spirituall sacrifices.

Further, if Christ should make our good workes, able to merit saluation, then hee should make vs in part, the Saviours of our selues.

And then the Scripture should not say true, that hee hath purged our sinnes in himselfe, *Heb. 1. 3.* that is, by the workes and sufferings, which in his own person he wrought, not by those workes which hee worketh in vs, either in whole or in part: for then it should haue been written, that hee purged our sinnes, not in him, but in vs, or both in himselfe, and in vs.

And finally, if it were so, that Christ his

death could not merit saluation for vs, except he inabled our workes, to merit with all, then hee should bee no more able to saue vs without our selues, then wee are to saue our selues without him, which how much it derogares from Christ, doe yee iudge.

Philopseudos.

But mee thinkes you haue little reason, to deny merit vnto good workes, seeing the Scripture doth so often and plainly say of them, that God wil reward them. I pray you what difference is there betwene reward and merit?

Philopon.

Great difference: for a reward doth not alwaies presuppose desert: for the Scripture sheweth plainely, that there is a reward of mercy, and of saueur, as well as of desert and debt, Rom. 4. 4. Now wee deny not, that good workes are rewarded: but wee deny, that they deserue this reward, and affirme that it is giuen, because God in mercy promiseth it: not because the workes by their worthinesse deserue it. Also it is true, that the promise of reward is often made to good workes, not to shew the merit and worthinesse of the worke, but to encourage the worker, to hold out

Because
all are sin-
ners, ther-
fore not
in our me-
rits, but
in Gods
mercies,
consists
our salua-
tion.

*Ansel. in
Rom. 12.*
The king-
dome of
heauen is

to the end, by a speech taken from the cu-
 stomes of men; who giue rewards vnto
 such as labour for them, in the end of the
 day, when their labour is done, by the ex-
 ample of him who hired labourers into his
 vineyard. So our most good GOD, and
 heauently father, to excite his childre to per-
 seuerance in well doing, promiseth to giue
 them in the euening and ende of their life,
 the fruit and reward of their labour. Where-
 in he dealeth like a bountifull father, who
 though hee owe nothing to his child, but
 may by his right and authoritie, enioine
 and put him to doe some worke; which
 being done, there is no more done then du-
 ty; yet to whet his courage to well doing,
 both promiseth and performeth a good re-
 ward to him: which commendeth not the
 worthinesse of the childs deede, but the
 free liberalitie of his kind father.

Againe, who is so vnreasonable as to
 thinke that we the poore creatures of God,
 can make him our creator, to become a
 debtor vnto vs? For whereas wee haue not
 so much as a crumme of bread, but by his
 free gift and mercy, shall we thinke that so
 great matter of heauen, is or can bee deser-
 ued by our workes.

Lastly, wee acknowledge merit not of

not a re-
 ward of
 works, but
 the grace
 of God,
 prepared
 for his
 faithfull
 seruants.

our workes, but of our persons. For the merit of Christ, it is the merit of him who is in Christ a true member of his, for to such hee hath given himselfe, and all his, Rom. 8.

Philopondos.

Well, you speake that which I know not how to contradict. But sure it is a great encouragement to good woꝝkes to teach the merit of them; and since this doctrine was cried downe, wee haue but a few good woꝝkes done.

Philoponus.

First I say to this, that though the popish doctrine of merit, be sent to hell whence it came, yet wee lacke no encouragements to good workes. If the loue of the father in giuing his Sonne, the loue of Christ in giuing himselfe to death; if the care of pleasing and glorifying God; if the commandement of God, if the hope of a great and free reward at length in heaven, and the mercies of God, which we presently haue, if the doing so much good to our selues and others, if the example of Christ and godly men, cannot preuaile with vs, to breede in vs, a readinesse to doe good workes, it is not the conceited doctrine of merit, that will doe it.

And

concerning Iustification. 79

And not our doctrine is the fault, that
there bee no more good workes done a-
mongst vs, but the not receiuing of that
doctrine; which where it is beleued true-
ly, it is found to be fruitfull in good workes:
yea and this may be auouched, that though
popish Catholicks doe boast of their good
workes: yet the Gospell in fewe yeares, Se Master
D. Willes
report
hereof in
his Synop-
sis.
hath brought forth more true good workes,
then were done in many yeares of Po-
perie.

For let mee tell you, that howsoeuer we
deny not, many workes good, for the mat-
ter and substance, or things done, to haue
bin done in Popery: yet such workes as
haue proceeded from hope of merit, and
desire to deserue heauen, doe not deserue
the name of good workes, because such
come not from the pure loue of G O D
and his glory, as euery good worke ought
to doe, but from selfe-loue and affection
to our selues: So as if we waigh the workes
of Popery in a iust ballance, seeing some
of them are such as G O D neuer required,
and they which are commanded of God,
being done not for Gods sake, but for their
owne sake, yea and often with great wrong
to their posteritie, whom they robbed of
their right, to giue to superfluous and ido-
latrous

latrous vses, it wilbe found, that no works in popery will bee worthy of the name of good workes.

Philopseudes.

Sir: I haue heard your answer, touching my first exception about workes, and thus farre I hold my selfe beholden vnto you, that you haue in so courteous manner acquainted me with your mind: which I confesse doth deserue to be considered of. And by your good dealing in this point, I am encouraged to proceede to the next exception about application of faith: I haue thought it sufficient generally to beleue the truth of the Scripture, and namely the Articles of our christian belief, and that this were enough for a mans saluation.

Philopon.

It is well yee doe allow of thus much; yee are an enemy I perceiue to the doctrine of Implicit Faith, to think that beleeuing, as the Church beleeueth, would serue a mans turne. And there is reason to bee an enemy to it: for euery man is iust by his own faith, Rom. 1. Againe, Let euery man be perswaded in his owne mind, Rom. 15. Howbeit, in this that you say of faith, I may truly charge you with that fault, wherwith you falsely charged vs, about vvorkes:
Namely,

concerning Iustification. 81

Namely, that in speaking of faith, yee come far short, and ascribe lesse to it, then ye ought to doe, in as much as yee wil haue it to be, but a general perswasio of the truth of such things, as are to be beleueed, without particular application; which your opinion to be faultie, will appeare by these reasons.

First a naturall man, as hee may bee forced by discourse of reason, to acknowledge a God, and that this God is powerfull, and eternall, Rom. 1. so by his strength of naturall reason, hee may bee drawn to beleue, this God to be author of the bookes, called the Scriptures, and to hold G O D to bee iust and true, euen truth it selfe, and so hee will easily agree, that whatsoeuer this most true G O D speaketh in his word, is also true. Inso-much, as a Iewe if he were perswaded, that the new Testament were inspired of God, might bee brought to beleue, that Iesus were the Christ; whereas true Christian faith is no naturall thing, it is a special gift, which commeth vpon our minde, by the speciall worke of the spirit. Faith is the gift of God, Ephes. 2. and, To you it is giuen to beleue, Phil. 1. 29.

Secondly, christian faith is euer accompanied with confidence, and hope in God
who

See a
bone.
pag. 21. 13.

Faith bringeth forth confidence in God.

who is beleueed in. For they which haue a liuely faith, haue also a trust in GOD with settled affiance in his goodnesse, that hee will succour them, and do them good for euer; which appeareth not onely, by yoking these together, Ephes. 3. 12. but also by the example of Dauid: P:al. 22. and 42. and in many other. Now the generall beliefe of the Scripture, that it is true, may stand alone without hope and confidence in God, as appeareth in *Judas*, and sundry others.

The like is to bee said of loue, which is a necessarie companion of a liuely iustifying faith, as the Apostle saith, Faith worketh by loue, Gal. 4. whereas this generall faith hath been in many, who neuer loued GOD nor his Saints, but persecuted them bitterly, as Paul before his conuersion: therefore this generall faith, it is not the right iustifying faith. And so it is witnessed of King Agrippa, euen by the testimonie of Paul, beeing an Apostle, that this King did beleue the Prophets, Acts 26. 27. 28. I know saith hee, that thou beleuest: yet this Agrippa by his owne confession, was not then a Christian: therefore the generall faith of the Scripture is not sufficient, to make one a Christian.

Lastly,

concerning Iustification. 83

Lastly, I see not but that if a generall faith bee sufficient, the very diuell might bee a good Christian: For by his wonderfull intelligence, and long obseruation and experience, hee vnderstandeth the Scriptures, and beleeueth them to be true, which is very cleere, by the story of Christs temptation, and the rest of the story of the gospel, compared with Iames 2.

Philopseudos.

Stay here: for you haue spoken something, that I cannot allow of. As namely, that by discourse of naturall reason, one may bee brought to beleue Scriptures to be of God, and to bee true; and also that which yee say of Paul, is something doubtfull to me. Note.

Philopon.

You will grant that the dimme eye of naturall reason can see there is a GOD, and that hee is an Almightye and eternall being.

Philopseudos.

Yea, for reason telleth vs, that there is a supreme power, vpon which all things depend: also our senses for secret sinnes tell so much to every man. Rom. 1.19. 20.

Philopon.

Further, you will confesse, that the great

Booke of nature written in great letters ; which a man may runne and reade vvas written by Gods owne finger , I meane that the eie of reason can behold God to be the Authour of that Booke , the maker of the world.

Philopseudos.

This I doe confesse, reason can behold it, for it could not make it selfe , and therefore must haue a maker, which is none but God.

Philopon.

Will ye nor also grant this, that if this eie can see some part of that Booke called Scripture, to bee of God, that it may likewise see all the rest so to be?

Philopseudos.

*De simili-
bus, simile
inducitur.*

This is true I must confesse it: for reason saith, that of like things, like indgement is to be made.

Philopon.

Well: It is in Scripture written, of *Iosias* and *Cyrus*, some hundred yceres before they were born, that such men there should be, what things they should do, and there were indeed such persons, and did such things, as so long time before were spoken of in 2. Kings 13. *Esayas* 45.

Also it is plaine, that the *Messias* called

led Christ was spoken of, more then three thousand yeeres before, and what he should doe and suffer when hee came: And such a person there was, that did come and suffer such things.

Now aske reason, if any creature, Angel, diuell, or men, or all Angels, diuels and men, were able, or be able before hand to declare, such extraordinarie things as shall truely come to passe: Namely, what particular person or persons shall be borne into the world, but twenty yeeres hence, and what these particular persons shall doe? will not reason answere you, that it is impossible for the creature to know effects, whose causes are not yet extant, nor euer were? will not this same reason conclude, that these prophecies, not coming from the creature, were of diuine reuelation? If reason can see this, in these scriptures, it may also see the like touching the other scriptures. And if reason can perswade the scriptures to bee of God, it may perswade that these scriptures, are very true, and worthy to be beleeued, forsomuch as reason corrupt beleeueth of God, that hee is all goodnes and truth, and hath no euill or falshood in him.

And if reason which is a facultie of nature,

ture, can conceiue, that all things spoken or written by the true GOD, are also certainly true, the beleefe of these things beeing but a naturall thing, cannot be that beleefe which the Scripture commends, as the meane and instrument to ioine vs to Christ and his benefits.

Now that which you say to be doubtfull of *Paul*, is very cleere: for it is most plaine, by the 3. Phil. 6. compared vvith the Acts 26. 4. 5. that he was not onely studious in the Scriptures to know them, but that the beleefe of them brought forth an vnbukeable life to the world-ward. And howsoeuer hee erred, about the particular person of Iesus, the sonne of Mary, whom hee did not know to be the Messiah, in which errour was *Cornelius* and others, the true worshippers of God: yet all the prophecies in the old Testament, touching the Messiah, he generally beleeued to bee true, according to that vnderstanding which hee had of them. Howbeit, it is sure, that this beleefe was severed from godly loue, for he persecuted Christ in his members.

Therefore it was not a generall beleefe, which is the true iustifying beleefe, which is full of loue, toward God and his children,

dren. And let mee aske you heere, (and do well consider what I aske) how it commeth to passe, that Cornelius did no more know and belecue Iesus to bee the promised Saviour, then Paul did while he was a Pharisee; and Paul knew and beleueed the truth of prophecies touching Christ, no lesse then Cornelius, if not better and more perfectly: how, I say, it commeth to passe, that Cornelius his faith made him, & his works and prayers, acceptable to God, as the Holy ghost witnesseth, *Act. 10. 2.* And Paul notwithstanding his beliefe of the Scriptures, was for the time a childe of wrath, & his workes abominable to God, as hee confesseth of himselfe: *Eph. 2. 2. 3.* and *1. Tim. 1. 13.* Canne there bee any other cause alledged (being both the children of Gods purpose and election) but because the beliefe of the one, was with application of the thing beleueed (saluation of Christ that should come, as hee then thought) to himselfe: The others beliefe was generall, and wanted that particular assurance: whereas both beleueed the promise, that the Messiah would come to bee true, though both ignorant that he was come: yet the one, so beleueed the promise to be most true, as he was made to trust in it: the other beleueed

the truth of the promise, without trusting in it.

Philopseudos.

I was once in the error, that Cornelius his workes were done afoze grace : in which point by helpe of your doctrine, I haue altered my mind : and touching your question, I leaue it to bee answered by some better seene in these matters then my selfe : onelie, I hold it fitte for mee to thinke vpon it, and so I will : But meane while, I find that the promises are made to such as beleue. Whosoever beleueth that Iesus is come in the flesh, is of God. *1. Ioh. 4.* Hee that beleueth shall bee saued. *Ioh. 2.* and many such like texts there bee where there is no spech of application.

Philopon.

Yes, though not expressly, yet by implication and good consequence. For seeing it is most true, that many haue beene Hypocrites, of whom it is said, they beleueed, as they in *Ioh. 2. 24.* And *Simon Magus*, *Acts 8.* also *Agrippa*, *Acts 26.* And they which beleueed for a season, and after fell away, *Mat. 13.* It is sure that where the Scripture saith, He shall be saued that beleueth, and he is born of God that beleueth Iesus to bee come in the flesh,

flesh, that heerein these places such a beliefe is ment, as is relying vpon this Iesus, as vpon our owne Sauiour: not a beliefe, that is, a generall knowledge and assent to the doctrine (for this *Agrippa*, *Simon Magnus*, *Indas* beleeued, or they beleeued nothing) but a particular application of it to our owne persons. *

Secondly, one Scripture is to bee expounded by an other, and where any Scripture speaketh darkely, or commeth short, it is to be opened and supplied by some other Texts of Scripture, which speake the same thing more fully and plainly. Now to fit this to our owne purpose, whereas some texts of Scripture speake of sauing beliefe; so, as it doth barely vse the word of beleeuing, and in other places such beleeuing is made all one with receiuing Christ, *Ioh. 1. 12.* eating and drinking Christ, comming to Christ, and seeing Christ, *Ioh. 6.* All which Phrases (as wee haue seene before) containe particular assurance, & application. Heereof it appeareth, what we are to iudge of other places of Scripture which promise saluation simply to beleeuing: namely, that there is more meant then beleeuing the doctrine with assent to it, that it

is true, which assuredly (as we heard) very many doe, who neuer receiue Christ, nor eate and drinke him, nor see him, nor come to him.

Philopseudos.

This wil ingender much scruple in mens minds about their Saluation: for men will still doubt, whether they haue such a particular faith.

Philop.

We by his spirit doe know, both that we haue his gifts, and haue receiued them of him. *Ans* in 1. Cor. 2. Euerie man that beleeueth doeth see that faith which is in his owne heart. *Au.* lib. 3. de Trin. cap. 1.

No such thing: for where this true particular faith is giuen of God, they haue another gift withall to know, that they do so beleeue. 1. Cor. 2. 12. Wee by the spirit know the things that are giuen vs of God. Also 2. Cor. 13. where the Apostle exhorteth to examine our selues whether wee be in the faith: this exhortation were vaine except vpon such triall wee might finde out our faith and know it to be in vs. But this is true, that seeing we haue no saluation, without a particular faith, they which want such a faith, must needs bee troubled.

Philopseudos.

Yet for ought I see, this our particular faith and application, wil proue but a carnall presumption.

Philopon.

Philoponus.

I am sory to heare you speake after this fashion, but it may please God heereafter to give you some eie-salue to cleare your sight, that you may better see these things. For this that you call carnall presumption, is indeede Christian submission, to yeeld obedience vnto that Commandement of God, which biddeth vs to beleue in his onely begotten sonne, *Ioh. 3.* Howbeit this I graunt, that some there are which doe presume of hauing that they haue not, while that they perswade themselves, that they doe particularly beleue and apply the promise of grace to their owne person, and doe it not. Yet this is certaine that they to whom the holy spirit doth giue a liuely faith, are able to discern this worke of the spirit, perswading them particularly of their owne saluation, from the presumption of the flesh. And amongst many there are two markes especially, whereby they doe discern it.

The first is, their constant and earnest calling vpon God with confidence in his goodnesse, which is a fruit that cannot be found growing vpon the cursed tree of presumption, but ariseth from the blessed spirit of adoption which beareth witnesse

to their spirits, that they are the Sonnes of God, and maketh them cry *Abba Father*, *Rom. 8.*

The second marke, is their hearty and sincere loue of God their heavenly father, as well in their aduersity, as in their prosperity, and of their brethren for Gods sake, euen in their afflictions and bonds, as *Onesiphorus* loued *Paul*, *2. Tim. 1. 16.* and as it is written, *1. Ioh. 3.* Heereby wee know that we are translated from death to life, because we loue the brethren. And againe, He that loueth is borne of God, and knoweth God, *1. Ioh. 4. 7.* But you which cast the slander of presumption vpon the application of faith, you will not sticke to blame that other doctrine, concerning certaintie of saluation by Faith.

Philopseudos.

That indeed was an other point, which I misliked in the Sermon, whereof wee talke. For I know no other certaintie of Saluation, but that which is either by reuelation, as to Abraham, Paul, and some few other, or by hope, as to all good Christians.

Philopon.

If christian hope giue a certaintie, as indeed it doth, (for hope maketh not ashamed)

med) much more there is a certainerie by faith: for faith is the ground and foundation of hope, because wee cannot hope for that to bee certainerie giuen vs, which wee do not first belecue to bee truelie promised vs: Againe, of whom thinke you *Paul* speaketh, 2. *Cor.* 5. 1. *Rom.* 8. 38. 39? (See the text.)

Philopsephos.

Of all the faithfull, as wel as of himselfe; for of them hee speaketh to whom hee writeth, and for their better encouragement.

Philopon.

Then make you the collection your selfe. The faithfull know of themselves, Let vs bring that they shall certainerie be saued, as those faith and words proue: & this cometh not to them obediēce by reuelation, which you thinke not to bee and so let common; then it should follow that the vs firmelie faithfull are sure of their saluation, by the trust such things as knowledge and certaintie of faith, which is be promised, indeed common to *Paul* with other beleuers. Moreouer, seeing such as know themselves to be elect, may also know surely they were now fulfilled. that they shall be glorified, *Rom.* 8. And *Chrys.* in *Gen.* 29. faith is an effect and fruit, which is a proper *Homi.* 54. marke of the elect children of God, *Acts* Ber. Ser. 1. 13. so many as are ordained to eternall life *de Annunc.* did belecue, therefore euen by faith there If thou be. eueest

A Dialogue

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that he alone, against who thou hast sinned can forgive thy sins, thou dost well; yet ad heereunto: is one thing and beleue the to bee indeede forgiven.
Cyprian ad Demetr.
 There liueth in vs a firme faith, a cheerefull patience, and a soule secure and bold in her God. Let not him who loueth God, doubt

is certainty of saluation to bee had. Moreover, if it be by faith that the elect are made the sonnes of God, *Gal. 3.* And the sonnes of God being that they be heires annexed with Christ, are certaine of their own saluation, *Ro. 8.* it followeth that faith giueth certaine ie of saluation, to all such as know God & lead a godly life. Also seeing that euery one that beleueth shal be saued, *Mar. 16.* and the beleuers may know of themselves that they haue faith, *2. Cor. 12. 5.* therefore by faith there is certainty of saluation to be had. To conclude, what peace or sound ioy could spring from faith, if faith did not breed a certainty? for there is none ioieth in vncertainies, but in certainties; but faith breedeth ioy vn'speakable & glorious, & firme peace of conscience, *Rom. 5. 1. 1. Pet. 1. 8.* therefore faith bringeth certainty of saluation, the onely matter of sound ioy and peace. How did you like the doctrine of free predestination to eternall life, without any dependance or respect to the creature?

Philopseus.

I doe hold predestination, to depend upon foreseene woorkes; contrarie to that the preacher taught, that it had the will of God, for the onely cause of it.

Philopseus

concerning Iustification. 95

Philop. Scripture and reason grounded thereon, teacheth that you erre. For Scripture saith expressly, men are chosen of God according to the good pleasure of his will, & that they are chosen in himselfe, therefore not in our selues, *Eph. 1. 4. 5.* Also of *Esau & Iacob*, the one is said to be chosen, the other refused, before that they had done either good or euill, *Rom. 9.* which sheweth that Gods decree respecteth not mens works. And right reason perswaderh thus much, that seeing good works are effects which follow vpon Gods decree of election, for he ordained them for men to walke in, *Eph. 2.* And in the first Chapter God saith, he chose vs in Christ (not because hee foresaw wee would bee holy) but that wee might bee holy and vnblameable in loue: therefore our works can be no cause of the decree of election. Also touching the other decree, reason teacheth, seeing God foresawe that all men would fall into sinne and death: if then the decree of Reprobation did depend vpon foreseene euill works, it would follow that all men had beene damned, because all men be sinners and enemies to God in his foreknowledge. And therefore since all were alike corrupt by sinne in *Adam*, and thereby

whether
he againe
bee loued
of God.
Ber. in Cant.
53. 50

thereby subiect to eternall death, and yet of all men some taken to mercie and life, other left in sinne and death this: difference can haue no other cause, then the meere will of God: As it is written, I will haue mercy vpon whom I wil haue mercy, and I wil harden whom I wil. *Rom 9. 15. 18*

Philopseudes.

Sir, I thanke you for your louing paines taken in these points: And when I shalbe resolued in these things, which I will endeavour to be, I will more deeply loue you and your paines.

Philopon.

Well, the Lord blesse it to you, and to so many others as shall need it: for I doubt nothing of the truth of those points of doctrine which I haue sought to proue to you as I could. Now *Philantus*, what haue you to say against the Sermon which you heard to day?

Philantus.

I haue more exceptions, against this doctrine, then both my fellowes.

Philal.

We thought so, by the hanging downe of your heade and dejected countenance, that something was not well and to your liking.

Philopon.

concerning Iustification. 97

Philopon.

Let vs heare of all your exceptions, and if reason will satisfie you, I doe nothing doubt but to satisfie you.

Philau.

I would be glade to be satisfied. First it seemed to mee, that the Preacher ioined Christ and faith together; and made them equall in our iustification.

Philopon.

It is true, he might well ioine them together, because God hath ioined them; and take you heed how you put aunder that which God coupled. But hee would not, I dare say, ioine them in equall degree; indeed they must goe together in our Iustification; but as the gift and the hand; the eie, and his object; the matter and his Instrument: thus hath the spirit coupled them in his Text, and in many other Scriptures.

Philau.

Yea, but it seemeth to mee, that faith is not so much as an hand or instrument: for an hand, in receiuing a gift, doth something, but faith doth nothing in our iustification befoze God.

Philopon.

As an hand receiueth a gift, and that is all it doth; so all that faith doth toward iustifying

iustifying, it is to receiue the perfect iustice of Christ. This the preacher told you, that faith is not our righteousness, nor any part of it; it did onelie laie hold on that which is our righteousness, and applie it to vs. As neither the hand nor the action of the hand, doth enrich a poore man, but the gift which is bestowed on him: So neither our faith nor the action of beleeuing did iustifie vs, but Christ his obedience & sufferings. Yet as the gift, doth not profit a poore man, except he receiue it; nor physicke a sicke man, vnlesse it be applied: So neither doth the death and obedience of Christ, benefit vs to iustification, vnlesse they bee receiued by faith.

Philan.

I like not these comparisons: And it seemeth to me, that I haue benefit by Christs death ere euer I beleeue.

Philoponus.

You like not the comparisons, because they are directlie against your conceits; but the comparison is grounded on Scripture: For if Christ bee a Physition, as he is called in the Gospel, and came to heale the sicke; his blood must needs bee the physicke, and that which doth the cure: And we being poore, are made rich by that vn-
speakeable

speakeable gift of Christ, who became poore, to make vs rich : Therefore as in physick, it is necessarie to bee applied to the sicke patient ; and a gift helpeth not, but when it is receiued : So it is with our spirituall physicke (the death of Christ) and that gift of himselfe for vs. True it is, it may bee said when Christ died, that he died for vs, on our behalfe, and for our singular benefit : but that the proper benefit of his passion, which is remission of our sinnes, doth come to vs before we beleeue in him ; it is as one should say, that meat doth benefit him before he eate it, or apparell before he put it on.

Philaut.

Is not my meat mine befoze I eat it, and my apparell also befoze I put it on : hauing paid for them I haue right to them both : so Christ is mine and I haue benefit of his death befoze faith, but I know not so much till I beleeue.

Philopon.

Iesus Christ and his righteousness being offered in the Gospel, there set forth to be receiued, are like to meat bought and brought home, and to apparell made and laid ready for our vse. Now then as meat and apparell, if the one be not taken and eaten

eaten, and the other be not put on, we haue no benefit at all, for clothing and feeding our bodies, which is the proper benefit of them. In like manner Christ and his righteousness, though already wrought for vs and laid before vs in the word: yet neither clothe nor feede our soules, that is, doe vs no benefit to iustification, vntill by faith we take it to our selues: and for right vnto Christ and his merits, God hath decreed wee shall haue right to them, when in time we come to belecue, but actual right in them we haue none, till wee bee actual y engrafted into Christ by faith.

Philan.

I grant we haue no comfort of our Iustification till we doe beleue.

Philoponus.

Comfort of soule is a fruit of iustification, which must first be had by faith; and when the beleeuing sinner once is pardoned his sinnes, and accepted for righteous with God, then followeth peace and comfort, as it is written, *Being iustified by faith wee haue peace with God*, Rom. 5.1. And Paul praieith God to fulfill the *Thessalonians* with ioy through beleeuing. Againe, it is an absurd thing to imagine that a man may haue iustification without comfort, that a mans

sinnes

sinnes can be forgiuen, and he become the child of God, the heire of heauen, partaker of Christ, and all his riches, liue in hope of Celestiall blisse and glory, as the iustified person doth, *Rom. 5. 2.* and yet be without comfort, as you fancy that one may be iustified in distance of time, long before he doe belecue to his comfort.

Philau.

I pray you, let mee aske you this one thing, what it is that makes a man stand iust befoze the iudgement seat of God, is it his faith?

Philopon.

You neuer answer to any thing, *Philautus*, but come vp and down in your obiecting & questioning. Wel, I wil follow you & go step by step with you. Therefore I answer, that it is not our faith as a quality or gift can doe it: for it is weake and vnperfect, not able to abide the rigor of Gods Iustice; no more then loue or good works. So as the iust God, if he would deale strictly, might condemne a man for the imbecillity of his faith, and euery one of Gods children haue cause daily to pray pardon for vnbeleefe, and doubting ioined with their faith, and that God would increase it more & more. yet for all this it hath place in our iustifying

as

as an instrument.

Philan.

Yea, but then what is it, that maketh
us stand iust before the Tribunall of the
most righteous God?

Philopon.

Christ Iesus and his perfect obedience,
being apprehended & made ours by faith.
For in Christ his obedience, there is not the
least spot: so as it can endure the examina-
tion of Gods iustice: yet this profiteeth not
vs, till it be made ours by beleeuing the
promise concerning Christ.

Philan.

I cannot allow it, that we should be
said to be made righteous by faith: And
that was one thing which I mistaked in
the preacher, that he spake so, as if faith
were a cause of our righteousness.

Philopon.

You shew your selfe little skilled either
in causes or in Scripture. Gods grace is
the principall efficient cause, Christ obedi-
ence and death the materiall: Imputation
of Christs righteousness to vs, is the formall:
the glorie of Gods grace is the finall; and
faith is (as Logicians speake) *causa adiu-
uans*, an helping cause, an instrumentall
cause; by helpe whereof the righteousness
of

of Christ is made ours, that so we may be
 approued for righteous persons in Gods
 Iudgement. And why then may wee no
 say, We are made righteous by faith, see-
 ing not onely the Scripture speaketh so,
*Gal. 4. That we might be made righteous by
 faith in Christ :* but also common speech
 will beare out this ? For doe wee not say
 that this horse-shooue was made with this
 hammer, and this penne was made with
 this knife, and this peece of cloth was
 made with this shuttle and loome, because
 these are instruments by which such things
 are made ? so is faith a spiritual instrument,
 without which we are not made righteous.
 And albeit it is indeed the perfect iustice
 of our Lord Christ, which maketh vs iust,
 yet if yee knew any thing, yee could not
 well be ignorant of this, that it is vsuall in
 Scripture and common speech to attribute
 to the instrument, that which belongs
 to the author and worker. But I maruell
 what may bee the reason you are so loth to
 admit faith to haue some thing to doe
 in the act of iustifying, seeing the Apostle
 saith so expressly, *that wee are iustified by
 faith.*

Philautus.

Because faith it is a quality, and qua-
 lities,

lities, they be in vs : and no thing in vs can auail to iustifie vs before Gods iudgement seat. Also it is a part of our sanctification, how then can it iustifie vs : Againe, if we should be iustified by faith, then wee should giue some glozy to our selues, for our owne iustification, and so robbe Christ. Moreover, how shall little children bee iustified, for they haue no faith : And besides this, if I should say, that wee are not iustified, till wee haue faith, then we should make God changeable, and our faith should be the mouing cause why God should loue vs, and bee pleased with vs. As for that which is written, that we are iustified by faith, there is so much said of woorks by Iames ; And by faith, in Paul I vnderstand Christ the object of our faith.

Philoponus.

You haue said many things which I will answer vnto in order. That faith is a quality, it is true, and that it is in vs : but withal know this, that it doth not iustifie as a quality in vs, but in an other consideration, as by the ordinance of God it is appointed to bee an instrument to reach out it selfe, and lay hold vpon the righteousnesse which is without vs, in another, euen in Christ, and

to make it ours, or (because that word of sends you) to receiue it, and apply it vnto vs : euen as the eie and the hand, are parts of the body, to profit the whole : But wee doe not see, and receiue any thing by them as they are parts in the body ; for so the foote is, and yet cannot see : but by a certaine property , put into them of God, whereby they can looke and behold, receiue and lay hold vpon their proper objects. So faith, is a quality in our soule, and a part of sanctification, but yet iustifies not in that respect ; for then loue, and hope, and meekenesse, which are qualities, might iustifie. But faith doth it by a certaine property giuen it of God, whereby it is able to see Christ, and to receiue him with his righteousness. And whereas you feare lest some glorie should be taken from Christ by iustification by faith, the Apostle quieteth you of that feare, in telling you the quite contrary: That God doth iustifie vs by faith in the blood of his Sonne, to declare his righteousness and patience, and that by this doctrine of faith, all reioicing and glorying is excluded from vs, *Rom. 3.* And indeed it is much to the glorie of God, that faith finding nothing in our selues wherewith to pacifie God, neither before

nor after our regeneration, seeketh for the whole matter of our righteousnesse and satisfaction for our sinnes, in Christ Iesus, ascribing euen this, that we haue Christ and his iustice for forgiveness of sinnes, vnto the free grace and mercy of God : and as he that reacheth out a leprous hand to receiue a gift of a king, hath no cause to reioice : so no cause is there to reioice because we receiue Christ his righteousnesse by our faith, which for the infirmities be in it, is as a leprous hand, and needeth pardon aswell as other our imperfect gifts and works. Touching your reason from Infants, albeit some Diuines affirme, that elect Infants haue a degree of faith of their own, and others say, that they are iustified by the faith of their parents, yet because it is not agreed by what instrument they are iustified, and it is enough for vs to know, that being the seed of the faithfull, the covenant of grace and saluation is made to them, therefore that need not trouble you. The matter is, how men of yeeres are iustified : this wee say with the Apostle, is by faith. How this Doctrine should make God changeable, I see not, neither well can I tell your meaning, except it be this, that the elect being not iustified, and ab-

absolued

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solued from their finnes, till they beleuee the promise, God doth begin to loue them now, with whom he was wroth and angry before, and so in your conceit may become changeable. We must needs speake with the Scripture, that euen the elect before their conuersion and iustification are children of Gods wrath, and that beleeuing and being by faith in his sonne, hee is then well pleased with them, *Ephes. 2. 3. Mat. 3. verse last.* Yet heerein the change rather is in the Elect, then in God, with whom there is no shadow of change, *James 1. 17.* But as hee loueth his elect from euerlasting by loue of his purpose, and as touching his good will in determining to doe them good; so at their calling and iustification he powreth out the fruits and effects of that ancient loue, beginning to loue them actually and really, whom he euer loued in his counsell and decree: and so here is no change in God, except either he should not at all actual y loue whom he hath once determined so to loue, or hauing once begun to loue them actually, should afterward alter, and hate them; this were change indeed. But the elect themselves in their new birth and iustification are changed from sinne to righteousnesse, from Satan

to God, from death to life. Tell me, if the day which in the morning was cloudy and rainy, proue cleare and faire : if a man which was sicke and crasie, become whole and strong ; if a Citie besieged and beset with enemies, suddenly obtaine peace : yee will say, that day, that man, that City is changed from euill estate, to good estate : but ye will not say God is changed, who wrought these changes, purposing for causes known to himselfe, to send foulness of weather, sicknesse, warre for a time, and at his owne appointed time, to alter this. The like is here, if the elect while they lay in darkenesse of ignorance and sinne, by reason of that corruption, which God (being holy) hateth, were for the time vnder his wrath, obnoxious to iudgement, and afterward being inlightened and drawne to Christ, to beleue in him, and renewed by his spirit, God doth now begin actually to loue them, hauing printed in them the Image of himselfe, and put the Iustice of his Sonne as a roabe vpon them, we may well say, that the elect are changed, from a wretched to a blessed estate : Yet no change at all in God, who purposed alwaies in himselfe at some certaine time to regenerate and iustifie euery one of his elect by
faith

faith in his Sonne. Further, take an other comparison. A king riding along in his hunting sport or progresse, espieth a most piteous child naked and poore, cast out and exposed to violence of weather and fury of beasts, yet he setteth his heart on it, causeth it to be taken vp, giueth charge that order be taken to clothe it costly, and feed it plenteously, and bring it vp liberally, by which meanes it groweth, becommeth a man, applieth his wit and strength, and gifts to please the King, who seeing his towardnesse and good behauiour, is now delighted and taketh pleasure in him, whom he did onely pity before : so it is with God the heauenly King, hee euer loueth his elect with the loue of mercy, pitying them euen when they are beggerlie and empty of all good things, and exposed through sinne to all miserie and danger. But after he hath put his spirit in them, and furnished them both with perfections of his Sonne and the gifts of the holy ghest, so as they applie themselues to serue and please him, he now delights in them, and loueth them with loue of complacencie, as I may speake, being wel-pleased with them.

Philal.

Sir, I pray you be contented to speak yet somewhat moze to this point, to lay it out with so much plainnesse as you can: for it is a thing that (as I haue heard) this our neighbour doth much harpe vpon, that our doctrine of Iustification by faith, maketh God sometime to hate and sometime to loue his children as a changeling.

Philopon.

At your request, I am contented so to do. God at the first doth not actually loue vs, because yet wee are not, wee haue no existence and being, but he onely purposeth and determineth to loue vs: And so are the places of necessity to bee vnderstood, which speake of his louing vs from before the foundation of the world, as M. Beza expoundeth them; He loued *Iacob*: that is, he decreed to loue him, or he loued him in purpose. And sure it is a good part of loue to purpose and meane well to one, especially such things as G O D meant and purposed to vs: But when we are borne into the world (I speake of such to whō God giueth not faith, vntill they runne out perhaps the greatest part of their life) hee loueth vs now as his creatures,

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Ro. 9.

verse 13.

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concerning Iustification. III

turés, for that is his owne making, and whatsoeuer he made is good, and to bee beloued: But as wee are still in the old man, corrupt and sinfull, and wholly peruerle and naught, hee hateth that; for it was none of his making, neither is it the thing which he purpoeth from eternity to loue, but is that which shall perish and be destroyed: 2. *Cor.* 5. 5. VVhen we come to be regenerate and borne againe, this new man, which is of his owne making, or this Creature thus renewed, he loueth with a perfect loue: for now wee are his owne; and these are they whom hee purposed to loue from eternity: *Iohn.* 13. 1. 14. 13. Now if ye say Gods loue in this is changeable, you speake absurdly: for is it changeable, because that which was in purpose, is now in act? If a Father out of his loue purpose to giue his sonne an house and land, and keeping his meaning hid to himselfe till a certaine time, do then manifest this his purpose and giue it indeed, this is constancy and not change. That is changeable which being once begun doth after alter, & that subiect which God doth once hate or loue, hee doth it to the end. As wee are his creatures God louch vs, but more as wee are his new creatures

tures iustified and sanctified, and so hee doth loue and will do for euer. As farre as we are vnregenerate, that is, so much in vs as is vnregenerate, God doth still hate and will hate it vnto the end, till it bee abolished. And so doth God speak of that excellent regenerate man, King *Dauid*: 1. *Sam.* 11 27. that which *Dauid* did was euill in the eyes of God: and no meruaile; for if a sinfull man which is regenerate, do hate that part of his that is vnregenerate, and disclaime it to be none of his, as *Paul* did, *Rom.* 7. Not I, but sinne which dwelleth in me, &c. How much more shall wee thinke the same of that most holy GOD, that is more pure of eies, then that he can behold iniquity? Now to returne to you *Philantus*, whereas you said that wee make faith a mouing cause, to moue God to loue vs, because we say, that we are iustified by faith, this is a silly shift and a false: we neuer teach so, nor it cannot follow of this doctrine. We teach that God found nothing to moue him to giue his sonne for vs, and to put faith in vs, but his owne free grace and goodnes. And whensoever hee doth vs any good, hee fetcheth the cause from himselfe: *Psal.* 25. 7. Onely we teach, that at what time we belecue in his

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his sonne, then wee are partakers of his sonne, and of all his good things, that he may embrace vs as a Father his children, who before by reason of sinne were the children of his wrath. That which ye say to annihilate iustification by faith, that *James* affirmeth, that we are iustified by workes, as well as *Paul* saith we are iustified by faith, if your meaning be (as I feare it is) that we are no otherwise iustified by faith, then by workes, ye do foully misse the marke, and are in a manifest grosse error: for when *Paul* affirmeth, that we are iustified by faith without the workes of the law, the meaning of the Apostle is plaine, that we are otherwise iustified by faith then we are by workes. How we are iustified by workes *James* expoundeth in that place, whē he writeth thus, Shew me thy faith by thy works. Works thē iustify declaratiuely, because they declare & shew our faith to bee no dead faith, and our selues to be iust persons: therefore to bee iustified by faith (as *Paul* writeth) must haue some other sense, that we are iustified by it not declaratiuely, as if we should onely know our selues to be iust by faith, as wee do by workes, but instrumentally, because by it we apprehend that which is
our

our iustice: This then I say, there is a iustification of the person before God, & this is by faith, as *Paul* saith; and there is a iustification of faith it selfe before men, and this is by workes, as *James* saith: for workes shew that the faith of the Elect is no counterfeit faith. Lastly, whereas you will haue Christ meant in these places which speake of righteousness by faith, & of being iustified by faith; this wee grant to be true, that where faith is mentioned in such places, without expresse mention of Christ, there Christ is inclusiuely contained; but herein ye are deceiued: first, if ye thinke, that Christ is meant in such places without all referēce to faith. Christ is meant & faith too, the one, as the matter of our righteousness, the other as the instrument: for why would the Apostle name faith if he meant it not? Secondly whē the Apostle together with faith doth, expressly speake of Christ: as *Gala. 2. 16.* We are not iustified but by the faith of Christ. And againe, We are iustified by the faith of Christ. And *Gala. 4. 27.* We are all the sonnes of God by faith in Christ. If in these and the like places you will say that Christ is meant by faith, you bring forth very trim and fine expositions of Scripture,

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ture, for it would be thus much: We were iustified by Christ in Iesus Christ, and be the sonnes of God by Christ in Christ. Wherefore wee must of necessity yeeld to this proposition, that Christ iustificieth vs by faith. VVhat say ye? do ye not acknowledge these words of Scripture, We are iustified by Faith in Christ?

Philan.

I say we are iustified by Christ without the helpe of faith.

Philopon.

Ye will not say (I dare affirme) that wee bee iustified without faith, this were to crosse the plaine words of the Apostle.

Philan.

I say we are iustified by Christ without the helpe of faith.

Philopon.

Well *Philantus*, this argueth no good meaning, you would gladly say wee are iustified without faith, but that ye see, you must therein gaine say the spirit of God: and yet ye might as well say it: for this which ye affirme is all one, but that Satan blindeth you, that you cannot see your palpable mocking of the truth: for I pray you, to bee iustified without faith, and without the helpe of faith, is it not all one.

one. If, I say, of one that hee eateth this meat without a knife, it is all one as to say, he eateth it without the helpe of a knife: or if it should be said, that you lifted a log without me, is it not thus much, you lifted it without my helpe? God open your eyes, for I perceiue you are out of the way. And that you may the better see to come againe into the way, consider this, that all that faith can do in this matter, it is to be an helpe, not to Christ, who alone hath absolutely in himselfe wrought our righteousness, but an helpe to vs, thereby to attaine and come to that righteousnesse, drawing and pulling it to our selues by that spirituall hand.

Philant.

If this be an errour to say that we are iustified by Christ, then am I in an errour.

Philoponus.

Well *Philantus*, ye bewray your spirit: who saith it is an errour to hold that wee are iustified by Christ? this is yeelded to you: but to affirme that Christ doth iustify vs without faith, this is an errour to shut out faith from being the instrumentall meane of our iustification and saluacion & life. on; this is erroneous.

For wee
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Philant.

concerning Iustification. 117

Philant.

I do not so: For I hold that wee are not saued without faith, though wee be iustified without the helpe of faith. And further I hold, that by faith we know our selues to be iustified, and haue the comfort of it: and also I hold, that we apprehend Christ and righteousness by faith.

Philopon.

Some of these sayings saue ignorance, some of them are such as may be well taken if they bee well meant, and some are true and sound, if you will stand to them, and some of them fight against other some, the last against the first, as being contraries: for it is ignorance to say, that we are not saued without faith, and yet are iustified without it, seeing the scripture which affirmeth the one, *Ephes.* 2.8. We are saued by faith, doth also say the other: *Gala.* 2.16. We are not iustified but by the faith of our Lord Iesus. Again, if by saluation ye vnderstand (as the Scripture doth) our entrance into the estate of grace, when we begin at our new birth to be freed and saued both from the curse and bondage of sinne by forgiveness of sinnes, and sanctification of the spirit, then iustification is saluation begun, and
to

to be iustified and saued by faith is all one. Hee which is iustified is now saued by Christ inchoatiuely, as touching the beginning of his saluation : and thus the holy Ghost speaketh of *Zachew* when his sinnes were forgiven him : *Luk. 21*. This day is saluation come to thy house : And *Ephe 2.6* By grace we are saued; being spoken of such as did belecue in Christ, and were yet living in the world : And *Iohn 17 3*. This is eternall life, to know God and Christ. Which places doe teach thus much, that saluation and eternall life is begun here, and perfected hereafter in heauen. But if you meane by saluation the full possession of glory in heauen, without all respect of the entrance and beginning of it here in earth (as I doubt ye doe) then you doe still rub vpon that error, that faith doth no more to saluation then hope and loue or repentance, which euery one must haue as well as faith before he can go to heauen. Whereas ye adde (to make a shew that ye exclude not faith) that we know our selues iustified by our faith, this speech might well passe if it were spoken by one that meant well : for so the Scripture speaketh, My righteous seruant by his knowledge shall iustify

iustify many: *Esai. 53.* And to know God and Christ is eternall life: *Iohn 17 3.* and *2. Cor. 5. 1.* We know that when &c. In which places the Scriptures speake of the knowledge of faith, of the apprehensive knowledge which bringeth vs to Christ, and knitteth vs with him and all his benefits. But if vnder this terme ye doe hide the poison of your errour, that ye are first iustified, and then by faith ye know your selfe to be iustified, as by a signe or token, euen as ye know it by other workes of the spirit, then it is vtterly vntrue, and ye do but dallie.

Touching your other speeches of apprehending Christ by faith, and that yee are by faith iustified apprehensiuely, stand to this and then you think as the Preacher taught, and as euery good Christian ought to thinke: But how doth that agree with your other words, when ye said we are iustified without the help of faith, and that ye haue benefit by Christ before ye beleue? These things implice contradiction, to say ye apprehend Christ and his iustice by faith, and that yee haue Christ and his Iustice without the helpe of faith: your words therefore haue some secret sense which you are loth to haue o-

opened & vnfolded, but I will vncaſe your meaning. Tell me in good earnest: you do ſay, that faith doth apprehend Chriſt; is not your meaning, that faith apprehends him, not to iuſtification, but to your comfort? Is not this your minde; that firſt yee haue Chriſts iuſtice without faith, and then beleeue, that vpon that faith comes comfort?

Philant.

It is indeed: for as I haue ſaid before, I haue Chriſt and my Iuſtification by him before I beleeue, but when as I doe beleeue, then I haue the comfort of it to my ſelfe.

Philopon.

I thought ſo: you ſpeake ignorantly. We apprehend Chriſt by faith both to iuſtification and to comfort: theſe are things that cannot be pulled aſunder, though they be ſundry things, as the cauſe and effect: for one of theſe depend on another, as I haue ſaid before. It is ſuch a conceit as I thinke neuer before did enter into any mans braine, that wee ſhould haue onely comfort of iuſtification by faith, and not haue Chriſt and his righteouſnes by faith.

Philan.

We cannot poſſeſſe Chriſt without faith,
but

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but we haue him befoze we haue faith.

Philoponus.

This is your ignorance: what is it to possesse a thing but to haue it as ones owne? so that to haue Christ, is as much as to possesse him. But I know your meaning, that you cannot fully possesse Christ in heauen, before ye haue faith; and this is true: and so much ye may say of all gifts and of actions of our life, and of your death too, these must go before your full possession of Christ in heauen: but I hope there is more to be attributed to faith then this, euen this, that you cannot here in your pilgrimage either haue Christ himselfe, or his righteousness, or any benefit of his, vnill ye haue faith to beleeue in him.

Philan.

If this should bee true, in what comfortles case are those Parents, whose children die in their infancy, befoze they doe so can beleeue?

Philopon.

Before you tooke thought for your Infants: Now you are troubled about the Parents of infants. Ye are afraid lest this blessed truth of God, concerning the office and power of Faith to apprehend Christ for our righteousness, should shut infants that

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die

die in their infancie out of heaven, and so plunge their parents into a gulfe of heauines; therefore for the easing of your heart, or rather indeede in behalfe of such parents whom it may concerne; I will here adde some thing to that hath been said this way. I desire that al which read my opinion with these reasons following, would waigh them without preiudice, examining them in the ballance of right reason, and of diuine truth; where if they be found to beare waight, let them be receiued, if otherwise, yet blame me not for reporting mine own iudgement, with the grounds of it, sithence I referre my selfe herein to the censure of the godly learned, without any offence to any man that is not of my minde herein.

This then is my opinion touching such infants, as being elected to life die in their mothers wombe, or soone or not long after they come into the world: I say of the, they haue faith, and may as well bee said to haue faith supernaturally giuen them of God, as they may bee said to haue knowledge, memory, will, affections, and other faculties of nature. For what is faith? an apprehending knowledge, or knowing apprehension of Christ, *Iohn 1.12*. How weak is our knowledge and apprehension

be,

Let the spirit of the Prophets be subject to the Prophets.

1. Cor. 14. 23.

In some sort such infants may be said to haue faith as they haue reason, the faculty or habit without the act of reason.

P. Martyr.

be. 3. Is it impossible or absurd to say, that this or the seed of this, some sparke of it, should bee in infants, more then to say the seeds or sparks of knowledge, will &c. are in them? doth the weaknes of the organ of the body make it impossible for God to worke supernaturally in the soule? and whom in a moment and an instant (being taken vp into heauen) he powreth a whole Sea of graces vpon, and endueth with more knowledge & vnderstanding, then all the Apostles and Prophets had whilst they liued vpon the earth, where they saw in part (infants now in heauen seeing perfectly) can he not immediately before the translating them, bestow one droppe of knowledge on them, as much faith as a grain of mustardseed, and make them by the tippe of the hand of the soule, and as it were, their fingers end to touch him, whom they shall straightway vpon their departing hence haue the full sight and fruition of? And how was *Iohn Baptist* filled with the holy Ghost, being in his mothers wombe, if the spirit could not at all worke in the faculties of his vnderstanding? The worke therefore of God in these infants, it is vnpossible for vs to sound, who know not so much as the very naturall worke of God in

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infants? For what or how farre these powers of nature extend not onely for the seeds of vnderstanding, will, affection, but euen of actuall vnderstanding, willing, affecting, which of vs can tell? And that infants doe thus come to Christ and by faith belecue in him, besides the arguments and places before alleaged, it is to me manifestly proued, *Iohn* 6. 35. 37. Whereas our Sauour defining first & teaching what it is to come to him, namely, to belecue in him: He that commeth to me shall not hunger, and he that belecueth in me shall not thirst: immediately addeth this generall and vniuersall doctrine, as the condition of all the Elect, which none can bee exempted from, Whatsoeuer the father giueth me (meaning all those, whom GOD in his euermlasting counsel hath appointed to be Christs) shall come vnto me or belecue in me. Againe, This is the wil of him that sent me, that euery one which seeth the sonne, and belecueth in him, should haue euermlasting life. Hence it is, that faith is called the faith of Gods Elect, *Titus* 1. 1. For they all and onely they haue it. And to the *Romans*, Whom he predestinate, them he called, and whom he called, them he iustified, *Ro.* 8. All therefore & euery one of the Elect, euen the little
Infants

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Infants are called, that is, come to Christ by faith, before they be iustified by him. An inward
spirituall,
eff. & uall

The antithesis or opposition, which is made, *Gal. 3. 22.* The Scripture hath shut all (that is, all men, and whatsoeuer is of, and in man) vnder sinne, that the promise by the faith of Christ, might be giuen to those that belecue : this proueth, that faith which is the remedy, must needs be as general as the disease that spread ouer al. And where in an other place, *1 Cor. 1.* he saith, that Christ is made vnto vs, (to al, & euery one of the elect) wisdom, as well as righteousness & sanctification; the infants iustified and sanctified by him, are of necessity to haue this wisdom, which standeth in knowing and beholding of him, in whom onely true wisdom is to be found, and is the roote and mother grace from whence the rest doe spring. And lastly, the similitude of the brazen Serpent, *Iohn 3. 14.* doth euidently confirme it. Now as for the obiection, that faith commeth by hearing, that men are regenerate by the seede of the word, &c. it may receiue this short answer, namely, that it is plaine that those things are spoken but of Gods ordinary dispensation, towards men growne, and capable of hearing. Now to the incouen-

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ences concerning beleeuing parents, this I say: they are not to be greeued but to reioice, that God, being the God, not of them only, but of their seed, their children departing are within the outward couenant most assuredly (which no other children are) and it is to be hoped, are the heires of the true couenant.

Philaut. If I could beleue this you say of Infants, then I should the more readily be brought, to thinke that surely there can bee no iustification of any elect without faith. For there is but one way of Iustification common to al the elect, but I yet thinke the elect Infants to bee iustified without faith, therefore I iudge the like of men growne and in yeres.

Philoponus.

Ye haue heard what I can say for Infants: but let me tel you this *Philaut.* that howsoeuer the case be concerning infats, either in truth, or in your opinion; yet of men which come to yeers before they belecue; it is certaine they haue no part in Christ and his righteousness, till they belecue: and besides these reasons, which *Philalethes* our friend, reported to be vsed by the Preacher in your hearing, I will not stick to cast in my mite: to trie if it be possible

to

concerning Iustification. 127

to bring you to a better consideration in this point.

First, we haue not Christs righteousness till we haue his spirit: *For if any man haue not the spirit of Christ, the same is none of his,* Rom. 8. *But by faith onely we haue the spirit of Christ,* Gal. 3. 2. Receiued ye the spirit by the works of the law, or by the hearing of faith preached? And *Gal. 3. 24.* he saith, We receiue the promise of the spirit through faith, therefore wee haue not the righteousness of Christ till faith.

Secondly, wee haue not Christs righteousness till we be the Children of God: *But by faith onely wee be the children of God,* Gal. 3. 26. *All yee are the sonnes of God through faith in Christ Iesus.* And *Iohn 1. 12.* *As many as receiued him he gaue them this dignity to be the children of God, euen to those which beleue in his name,* 1. Ioh. 5. 1. Every one that beleueth is borne of God: therefore we haue not Christs righteousness vntill we haue faith.

Thirdly, that whereby wee receiue the promised blessednes, is the meanes whereby we receiue Christs rightcousnes: for these two, righteousness and blessednes, cannot possibly be seuered; for which see *Rom. 4. 4.* *But by faith onely we receiue promised*

unblessednesse, Gal. 3. 9. They which are of faith are beleeued with faithfull *Abraham*. VVherefore Gal. 3. 22. it is said, that the promise by the faith of Iesus Christ may be giuen to them that beleeue: Therefore no righteousness till faith.

Fourthly, they which of darkenesse are light in the Lord, & be called out of darkenesse into this wonderfull light, are translated from the power of darkenesse vnto the kingdome of Christ, were not partaker of Christs righteousness before that time. But such is our estate, as appeareth by *Ephes. 5. 8. 1. Pet. 2. 9. Coloss. 1. 13.* Therefore we are not parakers of Christs righteousness so soonē as wee are borne, or at any time before wee beleeue. Now then *Philanius*, to retort your argument vpon your owne head, and to beat you with your owne weapon; I doe thus reason: There is but one way of Iustification, common to all the elect, which indeed is true by *Rom. 4.* (see the whole Chapter.) But men of yeeres which are elect (by the former reasons) haue not Christ with his righteousness, till they haue faith to beleeue in him. Therefore also this is true of elect Infants, that they are iustified no other way. And to fortifie this

this with a new Argument : If *Abraham* and his seed haue one common way of Iustification, as the fourth to the *Romans* cleereth, and elect Infants bee *Abrahams* seed, it followeth that as righteousness was imputed to *Abraham* through faith, so is it also to all his seed, elect infants and others.

Philaut.

But whereas it is written of *Abraham*: Hee beleeued and it was imputed to him for righteousness: this Text is cited out of *Genesis* 15. 6. Yet certaine it is, that *Abraham* was iustified long before that was spoken vnto him : therefore before he beleeued. Again, it was not his beleefe iustified him, but that thing which he did beleue, that is, *Christ*.

Philoponus.

I perceiue, *Philautus*, whatsoeuer is said to you to perswade, you hold still your conclusion, that the elect are iustified before they beleue. But touching *Abraham*, it is certaine as you say, that *Abraham* was iustified before that was spoken vnto him and of him in *Genes.* 15. 6. *Abraham beleeued, &c.* but not before hee beleued : for at the instant of his calling when faith was first put into his heart, hee then was iustified

iustified. But yet because the Scripture doth not pronounce of him to bee iust till that time that it bringeth him in beleeuing that promise made vnto him, concerning issue of his body there, *Genes. 15.6.* this was it which made *Paul, Rom. 4.3.4.* obseruing that, to affirme that *Abrahams* righteousness came not through workes, but through faith, whereof he then gaue a new prooffe and triall: so as *Abrahams* iustification which began by faith, proceeded also by the same meane. Now to that you say, that not faith, but that which his faith laid hold on did iustifie him: true it is, Christ is his righteousness before God; yet so, as it is ascribed to faith, being the instrument, to receiue it. That which *Abraham* beleeued, to wit, Christ, did iustifie him, yet not before, nor without his beleeuing. For seeing *Paul* saith, that *Abraham* found nothing by his workes, whereof to reioice with God, and that the promise was made to him, not by the law, but by faith, it is hereby plaine, that *Abraham* had no iustification by Christ at all without faith. But *Philantus*, I haue oft heard ye say, that the elect are iustified by Christ before they beleue. Yet you neuer opened your minde to shew at what time the elect are iustified, and

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and how Christ and his righteousness are conuained vnto them. I pray you therefore tel vs your full opinion heerein : and let vs heare also what Scripture you bring to proue your opinion.

Philaut.

Herein I will satisfie you. I hold that Christ with his righteousness doth come to all the Elect by imputation: and for the time, I hold that the Elect are imputed righteous, and so accounted of God euen from euertlasting. And touching the Scriptures, which be the grounds of my opinion, I want not Scriptures to warrant that which I say, nor the force of good reason, as I thinke.

Philopon.

This is it ye say: 1. that we haue our righteousness from Christ before we beleue in him: 2. and it is conuained to vs by imputation, and that from euertlasting: 3. and that ye haue Scriptures to proue what yee say. VVell then, let vs heare your Scriptures, for the first point, that our righteousness is by Christ, without all reference to faith, which hitherto ye haue affirmed, but made little shew of any Scripture to prooue it.

Philaut.

My first Scripture is out of *Genesis*. In
thy

this side all Nations shall be blessed, this seed is Christ, and in him we are blessed, therefore in him we are righteous.

Philopon.

*Non litera
legis sed le-
gistis
mens est
lex.
Verbum
dei non in
cortice syl-
labarum sed
in radice
nationis.*

Philantus, there was neuer Heresie so desperate and sottish, but it could make some shew of Scripture for it. If Satan could cite Scripture, no maruell if error his child be bold to alleage it. Therefore not the words but the meaning of Scripture is to be looked into. For your place of *Genesis*, all yee can gather from it, is granted you. In Christ we haue righteousness and blessednesse? but what of this? where is your conclusion, that we are partakers of this Christ together with his righteousness and blessednesse without faith? no such thing will follow from that place. Nay, what will you say, if this place which yee bring against Iustification of faith, doe preach Iustification by faith? See *Gal 3.8*. The Scripture seeing afore hand that God would iustifie the *Gentiles*, through faith, preached before hand the Gospell to *Abraham*, saying, *In thee shall all the Gentiles be blessed*. Loc, heere in that text of *Genesis* we finde faith the instrument taught as well as Christ, the matter of our righteousness. Tel me *Philantus*, be the rest of your Scrip-
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tures of that nature with that in *Genesis*, where Christ is named, without expresse mention of faith?

Philaut.

They are indeed, as 1. Cor. 1.30. and 2. Cor. 5.10. God was in Christ reconciling the world to himselfe, and such like.

Philopon.

Then you haue your answer already, out of that former place to the *Galathians*, which sheweth vs, that faith euen where it is not named, must be vnderstoode, and is to be coupled with Christ, as the instrument with his object. Howbeit, know yee further, that ye reason foolishly from the mentioning of Christ, to the excluding of faith. For subordinate causes, are not contrary one to another, as if one being put and granted, the other should be denied & remoued. Would you thinke this a good reason: It is written, God giueth children, or children are the gift of God, *Psal.* 127. therefore they are not brought forth by their parents? Or thus: It is written, Christ is our Sauour therefore he doth not saue vs by the ministration of the word? Or thus: It is written, Wee are iustified by faith, therefore we are not iustified by Christ: how false is this? And yet I may reason thus, as well

as you may reason as you doe. Lastly, even those places which you name, fight against you, being well and duely considered: As seldome can they which maintaine an error, alleage a Scripture, but it will bee as a sword to cut their owne throte. As for example, yee alleage Christ is made righteousnesse, *1. Cor. 1. 30.* but to whom? to vs, saith the Apostle, that is to say, to *Paul* and other beleeuers. Againe, God reconciled the world to himselfe in Christ, *2. Cor. 5. 19.* but what world? the world of the elect beleeuers: for as there is a world of Infidels, *Iohn 17. I praynes for the world:* so there is a world of faithfull ones, *1. Iohn 2. 2. Not for vs onely but for the sinnes of the whole world:* that is, beleeuing *Gentiles* as well as beleeuing *Iewes*. I remember *Philanus*, ye said that the elect were iustified and accounted righteous by Christ from euerlasting; doe you thinke so? and what Scripture haue you for this?

Philanus.

I doe so iudge and hold, that the elect were euer accounted righteous with God, & heires of his kingdome through Christ: because it is written, Christ was the Lambe slaine from the beginning of the world, that is, from euerlasting.

Philopon.

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Philopon.

What do you gather from hence?

Philant.

That Christ was ever the head of his elect, and they ever his members, and therefore the righteousness of him the head must needs be the righteousness of his members.

Philopon.

First *Philantus*, we grant that all things are present with God, *simul & semel*, that is, together & at once, for there is not with him *prius & posterius*, that is, before and after, as with vs. To our purpose, it is yeelded that Iesus Christ his actions, sufferings, death, resurrection and his whole mediation, with all the effects and fruits towards all the Elect, were at once and all together foreordained, by an immutable counsell from all eternity: but if hence you will say, that they were iustified from before the worlds: wee may as well say, that wee were called from everlasting, sanctified & glorified from everlasting, and that wee were both borne and dead before we were so indeed. For all these things GOD at once purposed, and they were all at once before the view of his allseeing eye. Christ speaketh of *Abraham, Isaac, and Iacob*, and
K saith,

Math. 22.

saith, that their bodies beeing dead did liue, God (saith he) is the God of Abraham &c. But he is not the God of the dead, but of the liuing: for all liue to him, that is, in his sight, and by his appointment their dead bodies shall as certainly liue, as if now they were alieue: but will you say, that when our Saviour speaketh so, that their bodies were then alieue indeede? it were absurd. In like maner to say, wee are iustified indeed, because in Gods counsell it was decreed, is a foolish reason. *Rō. 8.* *Paul* the Apostle doth distinguish predestination from iustification, as the cause from the effect, an effect performed in time, proceeding of a cause which is eternall. This therefore wee are to hold, that the counsell of God hath so appointed all at once, as yet God doth fulfill that counsell by certaine degrees: which here for your instruction, I will plainly according to Scripture set downe. First hauing decreed to create all good in *Adam*, and to suffer all to fall in him, hee findeth in himselfe alone, cause & matter, for the which passing by others, he meaneth to loue and to saue vs, *Ephes. 1. 5.* Secondly, hee purposeth to giue his Sonne for our redemption, that he being our head, & we grow-
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ing vp as members into his body, may be partakers of all the good things in him: *Ephes. 1. 4. 5. 11.* Thirdly, he doth in his good time make vs by an effectuall inward calling, to come vnto Christ, that is, to belecue in him. *Iohn 6. 37.*

From which faith, these blessings ensue in order, and nature, one after an other, all being wrought together, and at once in respect of time. First, we are by a spirituall new birth incorporated into Christ, & made his members by ioints and sinewes, aptly compact and knit together in him. *Iohn 1. 12. 13. Ephes. 4. 15. 16. 1. Iohn 5. 1.* Secondly, wee become hereby one with him, whereupon, the Church it selfe comprehending the head, as well as all the members, is called Christ: *1. Cor. 12. 12.* Thirdly, being one with Christ, we haue also his spirit to be ours. *1. Cor. 6. 17. Rom. 8. 9. 14.*

Fourthly, this spirit being ours, worketh three noble effects. First adoption, or the making of vs the sonnes of God by grace, being regenerate and borne againe in Christ, who is the sonne of God by nature. *Gala. 4. 5.* Secondly, imputation of our sins to Christ, and of his righteousness to vs, whereby we are iustified, that is, held and pronounced righteous before the

iudgement seat of God. 2. *Cor.* 5. and last. *Rom.* 4. the whole chapter. Thirdly, Sanctification, whereby the power of our naturall corruption is corrected and mastered, that the old man with his lusts being mortified, we may live in newnesse of life. *Rom.* 6. verse 3. till the 11. And so by these steps we ascend to our glory, which is the last and uttermost period, and furthest end of Gods counsell in respect of vs, as is his owne glory in respect of him selfe, *Ephes.* 1. 4-5. Now touching the Scripture which you cited to proue Christ to bee the head of the elect from euerlasting: That Christ is the Lamb slaine from the beginning of the world: if ye referre these words (from the beginning of the world) vnto Gods counsell, then the meaning is to shew that Christ Iesus is an eternall redeemer in the purpose of his father: who (as *Peter* saith) did ordaine him before the foundations of the world were laid: But if ye referre it to the time of the promise made in the beginning, at and about mans fall (as in that saying, the diuell was a murderer from the beginning, i. an ancient murderer, as old as since his fall, which was in the beginning) then the sentence yee alledge, commendeth the efficacie of Christ his death,
to

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to be as ancient as the promise of Christ himselfe; and it proueth thus much, that our Lord Iesus Christ is the onely redeemer of those which liued before his coming, and of those also which liue since. Christ by his death is the common Saviour of them both, the power and merit of his death, reaching both backward & forward: no lesse to such as beleueed that he would come, then to such as doe beleue that he is already come: and so controlleth that corrupt conceit of tying and limiting the validitie of his death, to the time of his incarnation, as if such of Gods people as were in the world before, had enioied onely temporall promises, without any fruit in the Messiah to life eternall.

Philale.

This was it that the Preacher noted in these words of his Text, where it is said (by the forgiveness of former sins) namely by one instrumentall meane, euen by faith, in the blood of this slaine Lambe, the sins committed of such as liued in times afore his incarnation, and of such as liued after, were remitted.

Philopon.

From hence then ye cannot collect, that the Elect were in Christ their head iustifi-

ed from euerlasting. And whereas you say, the righteousness of the head is the righteousness of the members, that is true: but none are the members of Christ, till faith make them such: for in that you presume, that Christ was the head of the Elect from euerlasting, you must grant that it must be vnderstood what God in his secret counsell hath appointed shall be, not what presently and actually he is: For to say that Christ was really and actually the head of the elect before *Adam* fell, it is absurd, when as yet all men were perfect in *Adam*, and needed no Christ, nor any Christ was promised them. And it is impossible they should be in both Estates together, that is, members of *Adam* and of Christ. That is also absurd that yee say the Elect were accounted heires from euerlasting; for in the sight of God wee are not heires till we bee sonnes, *Rom. 8.* And sonnes we are not till our new birth; and borne anew, we are not till we belecue, as it is written, *VWhosoever beleueth is borne of God. 1. Iohn 5. 1.*

Philant.

Well sir: say what you will; I beleene that with God wee are accounted heires, and had our sins forgiven vs long before

before wee beleue: euen as any king ha-
 uing once purposed to pardon a traitor,
 he is now pardoned with his king, though
 he know not so much, and do still remaine
 in prison. Euen so God hauing purposed
 in himselfe from before all woꝝlōs to ius-
 tifie vs and forgive vs, we are with him
 now pardoned and iustified, though yet
 we know not so much.

Philopon.

This reasoning by similitudes is a very
 weake kinde of argument; they be leaden *plumbea*
 reasons. When matters are substantially *argumēta*
 prooued by authority of Scripture and
 good reason grounded thereupon, then si-
 militudes doe serue well to illustrate and
 declare the thing more plainely. But for
 answer to your leaden argument, we say
 that as a traitor to whom the Prince hath
 purposed his pardon, is now pardoned
 in the kings purpose: so are the Elect sin-
 ners pardoned from euerlasting in that pur-
 pose of God wherein hee decreed their
 pardon: but as a Traitor is not actuallie
 pardoned, except his pardon bee drawne
 in writing, sealed, presented to the offen-
 der, accepted and pleaded: so the purpose
 of God for the pardoning of the Elect,
 must be reucaled in the word, offered and

presented by the ministers, sealed by the Sacraments, receiued by the Elect through faith, and then are they actually pardoned, and not before.

Now for that you say, the Traitor is pardoned & yet remaineth in prison; how doth that fit your turne? seeing the Elect beeing once effectually pardoned with God, they are now at liberty, and become Christs freemen. But whilst their sins are retained and vnforgiuen, they are in bondage to Satan, *Acts* 26. 18. And when you say the Elect are iustified before their faith, but they know it not, ye know not what ye say: for euery iustified person knoweth he is so, 2. *Cor.* 3. And by the same spirit we know the things are giuen vs of God, saith *Paul* in the forenamed place. Now of these things which are giuen to the Elect of God, Iustification is one, and a cheefe one.

Philaut.

But our sauiour Christ speaking of the Elect Gentiles, which were not yet conuerted to the faith, saith, they were his sheepe: I haue other sheepe, saith hee, which are not of this fold: therefore it is plaine, that the Elect euen from everlasting are actually iustified, and the chil-

dren

Iohn 10.

dyen of God.

Philoponus.

He meaneth they are not actuall sheepe, but sheepe of Gods purpose: for when he saith a little after, that he will bring them to the fold; it is plaine hereby, that they were not actuall sheepe, nor sheepe of his calling: but only such in Gods counsell & appointmēt: which because it is vnchangeable, therefore the Scripture speaketh sometimes of things and persons decreed, to be such, as if they were now such indeed. How say you *Philant.* do you not perceiue, that ye are awry in this matter?

Philant.

Yet at the least, Christ with his righteousness is giuen the Elect, from y^e time of the promise made to *Adam*: for if the disobedience of *Adam* from the time that hee fell made all vnrightheous, then likewise the second *Adam* beeing once promised, made all the Elect rightheous at once.

Philoponus.

If Christ his righteousness were not con-
uained to vs till the promise, it is plain, that
then it was not ours from euermore. But
further in your similitude there is a
vnlikenes, and dissimilitude: for all men
were

Herefie
contrary
to it selfe
and to the
truth.

were in *Adams* loines at once, & so stood and fell with him, as it is written. In *Adam* we all sinne, and in *Adam* we all die. But all are not at once ioined to Christ, but euery elect person in his owne time, when he is regenerate, which is not till hee bee borne into this world, and begotten againe by the spirit of Christ. It is very true, that if all elect ones had by the ordinance of God beene one in Christ, knit and ioined to him, as to their spirituall head, from the time of the promise, as all were one in *Adam*, at the time of his fall (he beeing the roote and head in whom all men were by Gods appointment euen from his first being) then your reason had concluded some thing. There be other things wherein Christ & *Adam* be like one to the other, namely, that each conuay that which is theirs vnto such as belong vnto the. *Adam* conuaies sin and death vnto his members: Christ conuaies righteousnes and life vnto his. But they do this not in one maner: for *Adam* by nature, Christ by grace: nor at one time, *Adam* from the instant of his fall, Christ from the time that the elect are ingrafted into him by faith: therfore when *Paul* had said, *Rom. 5. 19.* As by the disobedience of one man, many are made sinners,

ners, hee doth not say in the present time, that by the obedience of Christ, many are made righteous, but in the future time, many shall bee made righteous, euen then when soeuer they shall belecue.

Philant. But you will not deny I trust, but y^e al the Elect were actually redeemed and iustified at the time of Christs death.

Philopo.

It is well; I see heresie is vnconstant & vncertaine: and no maruaile, hauing no other grounds to rest on, but the vnstaied braine of fickle man. But to your assertion: It is true, that Christ when he died did then act the worke of our redemption, & fully merited by that act, or suffering rather, or if you will, by that actiue passion, or passive action, perfect righteousness and life for all the elect. But if ye fasten the actual redemption and iustification of all the elect vnto the very time of his death, what a matter were that? For what then should become of all that liued and died before the comming and passion of our Lord? they must needs by this doctrine goe out of the world not actually, and indeed redeemed and forgiven, because Christ was not yet actually offered: contrary to the Scriptures, which teach (as we haue seene be-

heresie is
only constant in
vnconstancy, like
fortune.

before) that the vertue and merit of that death, which Christ once suffered at the appointed time, doth reach to them that beleueed the promise of his comming, though they died afore his comming: for this is the nature of faith, that to it are present, not onely the things which be now at this time, but which shall be, or which haue beene heretofore. For it is the euidence of things not seene, *Heb 11*. Therefore it is written of *Abraham* which liued before the law, that hee saw the day of Christ, and reioiced. And *Iob* beleueed in Christ the redeemer long afore hee came, and by that beleefe was iustified. Againe, for those elect that were borne after Christ his ascension into glory, it must be said of them, that ere euer they did exist in their owne persons, or had any sinne, their sins were actually forgiuen, and their persons actually iustified, which to say, what an absurditie is it? Therefore this we are to hold, that Iesus Christ at the time of his sacrifice did by his obedience to death performe and worke that righteousnes, which by diuine appointment was to be imputed to all the elect, for their actuall iustification at what time they were in the world & did beleue. And here commeth your other
folly

folly to bee confuted, that the elect haue Christ with his righteousness by imputation without faith: for in that you will haue it conuained by imputation, euen hercof it followeth, that neither from euerlasting, nor from the time of the promise, nor yet from the instant of Christs death, were the elect iustified by Christ: but then and at that time whē euery one of them had faith to embrace Christ: for to bee iustified by imputation and by faith is all one, for imputation is not made but vnto faith, and through faith, as the Apostle affirmeth seuen times at least in one chapter. *Ro. 4.* And the reason is good, because imputation is an action of God, reckoning and accounting the righteousness of his sonne to be the righteousness of that man which hath faith to belecue that it is his, and was wrought for him, and not till that time that he do so belecue: for which purpose marke well which is written, *Ro. 4. 23. 24.* It was not, saith *Paul* there, written for *Abraham* onely, that righteousness is imputed vnto him, but also for vs, to whom it shall be imputed, at what time vve shall belecue on him that raised *Jesus* from the dead. Thus by the iust iudgement of God this curse is laid vpon heresie, that it should not onely be contrary

rary to the truth, but to it selfe: for to as-
 firme righteousness to bee giuen the elect
 from before they haue faith, and yet to be
 giuen by imputation, are (as we haue shew-
 ed) plaine repugnant, the one opinion
 striking at another, like *Ismael* and o-
 ther wicked men, which neither bee at
 peace with other men, nor with them-
 selues. But *Philantus*, if I be not deceiued,
 there was some other thing in that Ser-
 mon you heard to day did trouble you, be-
 sides the Doctrine of Iustification by faith.
 Tell me, is it not so? speake plainly and ve-
 ter your whole mind.

Philant.

There was indeede, and it was that
 which he taught touching the persons of
 the elect: of whom hee said, that before
 their calling and iustification, their verte
 persons be vnder the wrath of God and
 dominion of Satan, no lesse then the Re-
 probate: whereas I do hold, that the per-
 sons of the elect are alwaies in Gods fa-
 uour, and God is neuer enemy to their
 persons, but they come into the world
 righteous and acceptable before God: the
 Elect indeede are reconciled to God when
 they beleue, but God is alwaies recon-
 ciled to them: so, he euer loued them, and
 did

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did but loath their euill qualities and sinfull actions onely: so as the Preacher which taught iustification to bee the accepting of their persons into the fauour of God by imputation of righteousness and forgiveness of sinnes, was ouersene, whereas iustification by faith, is but a making of our actions onely to bee iust through faith, that they may please God, who was neuer displeased with the persons of his elect.

Philopo.

I did smell such a matter. See, that as no sinne, so no error goeth alone: ye cannot indeed hold iustification to be before calling and faith, but that you must by consequence deny the doctrine of mans fall, and all that which is taught touching the two estates, of corruption and of grace, and so with one blow ye strike downe the whole Doctrine of Scripture. Well, ye haue said many things, yet scant haue ye vttered one true word in all this which ye haue said, as any reasonable man shall perceiue. First, it is most certaine and vniuersally acknowledged of all Christians, that in *Adam* all men fell, and by his disobedience are all men alike vnder sinne and death, which from *Adam* entered equally

equally vpon all, *Rom. 5. 12.* Consider what the Scripture speaketh, euen of the very elect before their conuersion, namely, that it calleth them vngodly. *Rom. 3.* and *Rom. 4.* And sinners, enemies, of no strength. *Rom. 5.* Seruants of sinne *Rom. 6.* Dead in trespasses and sinnes. *Ephes. 2. 1.* and verse 3. Children of Gods wrath, and in verse 12, they are said to bee without God. strangers from the life of God, without Christ. In other places, as *Acts 26. 18.* they are said to be vnder the power of Satan, and in darknesse. And *Ephes. 5. 18.* they are said to be darknes; Ye were sometime darknes. It were infinit to rehearse all places which report euen of the verie elect such vicious crimes, as they liued in before their calling, as beeing overcome by them. See *1. Cor. 6. 9. 10. 11. Titus 3. 3. Colo. 1. 21. 1. Tim. 1. 13.* and infinit other. I beseech you now, what differēce is there betweene the elect and the reprobate, as touching their persons before their regeneration: for can the estate of reprobates for their persons be worse for the time: was it not the elect persons of whom those forenamed things were written? Were their qualities and actions onely euill, vngodly, sinfull, &c. and were not their persons

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sons become such through those euill corrupt qualites which did cleau to their persons, as close as flesh to the bones, or skin to the flesh. Doth not the Apottle point out the persons of the elect when he saith, *Yee were dead through trespasses and finnes?* were the finnes onely dead works as they be called *Heb. 6. 2.* and were not the persons spirituallly dead by meanes of finnes? And when he writeth, *wee were by nature the children of wrath,* and *there is none righteous, no not one:* And all, men are concluded vnder sin: And, the whole world is obnoxious (that is the men in the world) to the iudgement of God: do not these Scriptures censure the persons wrapt in sinfull qualities, as in filthy rags, to be in dangerous estate? Also when *Esay* saith, *Sinne separateth betweene God and vs,* meaneth it not, both our persons that they are separat, and also the cause for which, to wit, our sinne? Yet further when elect *Paul* was a *Pharisee* and a blasphemer of God, an oppressour of his Church, and a bloody persecutor, were his sins then forgiuen him, had God then in mercy accepted his person for righteous? He himselfe denieth it, *1.Tim. 1. 12* When the *Corinthians* were couetous,

and Idolaters, drunkards, contentious, were they then iustified? *Paul* saith the contrary, *1. Cor. 6.* Are men at one time both in the kingdome of darkenesse, and in the kingdome of Christ? Be ashamed of such monstrous stufte as this is. Yet thus much is true, that in two things the elect whiles their persons by sinne stand in so fearefull an estate subiect to death; in two things, I say, differ their persons from the reprobates: First, that the decree of God is vpon them for their effectuall calling, in his good time, when their feet shal be pluckt out of those dead snares, wherein *Satan* held them for a time at his pleasure, *2. Tim. 2. vers. last.* Secondly, they are by the hand of God preferred from that headlong and vnrecoverable downefall spoken of, *Heb. 6. & 10.* and *Mat. 12.* into which some of the reprobats are suffered to runne. For God will lose none of his elect, but will raise them vp at the last day, and giue them eternall life: *Ioh. 10.*

Philaut.

Yea, but I hold a further difference, namely that the persons of the elect shal alwaies please God, and be as much beloued before they haue faith as after,
and

and after be as wretched as they were before. Did not Paul being now a believer cry out: O wretched man that I am, who shall deliuer mee from this body of death? Yet I confesse we are all lost in Adam.

Philopon.

You speake very vnwisely, but you that hold a iustification of mens persons before they beleue, must needes speake after this fashion. For iustified persons doe alwaies please God and are alwaies beloved, and can in no wise be children of wrath, or wretched, or vnder Satan, or subiect to death and iudgement, and so you will make the Scriptures to bee sound writings. But consider this which I further say to you: are the elect as deere to God and so much beloved, when they beare the Image of Satan, as when they beare the Image of God their father? and are they as wretched when they beleue and haue their sinnes couered, *Psal.* 32. 2. as before their sinnes were forgiven them? and saying thus, I doe not beg the question, seeing I haue proued, and you are not able to refute it, that sinnes are not forgiven the elect til they beleue. In that place which you blindly cite, *Rom.*

7. the meaning of the Apostle is not, to shew that his person now hee was a beleeuer and regenerate, was no more happy, then when he was a blinde superstitious *Iharisie* : but to expresse by that exclamation (O wretched man) how irkesome and greuous to be borne it is for Gods children to be stil tugging and combating with remaining and dwelling corruption, stil to be molested and combred with the eggings and rebelling motions of sinfull nature, rising vp against God ; resisting, hindering, and staining euery good thing, and often prouoking and preuailing to bring forth euil works highly displeasing vnto God ; keeping backe many blessings, and pulling down many rebukes from his mouth, and strokes from his hands ; this is that hee complaineth of. But you confesse wee are all lost in *Adam* ; wherein you know not, or consider not, what you confesse. For they which are lost in *Adam*, are at that time when they are lost, through corruption of nature guilty of wrath and death ; be the elect also at that same time pardoned, beloued, accepted, as righteous ? be they then children and heires ? Is not this to confound sinne
and

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and grace, death and life, hell, and hea-
 uen, Satan & God together; and to make
 such a strange mixture, as neuer was
 heard of before? What nouice in reli-
 giō knoweth not this, that the elect were
 'first created innocent in *Adam*, & after
 by his disobedience fell together with
 him into sinne and death, in which estate
 they remaine till they bee ' regenerate
 by grace, that at length they ' may passe
 into the estate of glory. As then at one
 time none of Gods elect being inwardly
 called while they liue heere, are both in
 the estate of grace and glory: so at one
 time they cannot be in the estate of cor-
 ruption by *Adam*, and in the estate of
 grace by Christ: they cannot at one
 time be both the members of *Adam* & of
 Christ, sticking in the rotten roote of the
 old man, and in the new and noble plant
 Christ Iesus. And heere a little for your
 instruction take this difference, which is
 in the elect betweene themselues as they
 first stand corrupted and dead in *Adam*,
 and are after new borne and made aliue
 in Christ; though this difference may be
 gathered well, by that hath beene alrea-
 dy said, yet I will adde some thing for
 more plainnesse. In sinne, there are these

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 Rom. 5. 12.

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things to be considered, 1. corruption,
2. guilt, 3. punishment, 4. dominio & rule:
the elect before their conversion are in-
rangled in all these, they haue both the
fault and corruption, and also through
that, are guilty and subiect to punishment
and curse, being withall slaues to their
sinfull lusts, which they obey as seruants
their Lord: and besides this, they are free
from all righteousnesse, *Rom. 6. 20.* But
when faith commeth, and that thereby
they be one with Christ, they haue still
the corruption of sinne, but are now
cleared and quited by Christ from the
dominion of sinne, also from guilt and
punishment of sin, and are become par-
takers of grace, not onely for remission
of sinne, but for the mortification and
buriall of sinne, and liuing to God in
righteousnes and true holinesse. Iudge
ye whether there be not now great dif-
ference in these things. But me thought
I heard you say, that sinne hath made vs
enemies to God, but not him enemy
to vs, and that reconciliation is on our
part, who were strangers from God, not
on Gods part, who neuer was out of loue
with vs.

Philantus

Phisaut.

It is true, I did so indeed, and so I
will thinke and iudge.

Philopon.

What grosse blockishnesse is this? who
can be so ignorant liuing in the Church,
and partaking in the ministry, but hee
must know, that through sinne, there
was mutuall variance between God and
man? Gods iustice being infinitely dis-
pleased and offended with men for sin,
and men through sinne altogether alie-
nated and turned from God, hauing
their minds not set vpon his wil, but vp-
on euill workes, *Col. 1.* Doth not com-
mon reason teach, that reconciliation
taketh not place, but where first there
is a diuision? There must bee a rent be-
twene two, where reconciliation is
needfull. Also is it not written, that a
mediator is not a mediator of one (but
of two?) *Gal. 3. 20* And if Christ by his
death haue appeased* diuine wrath and
iustice, being offended with the sinnes of
the elect: is not then God reconciled
to the elect as well as they to him? Final-
ly, doth not the Apostle lay this downe,
asan effect, and principal fruit of the
Gospell, that God and the faithfull haue

communion one with the other; he with them, and they with him, 1. *Iohn* 1. 7. this being the marke whereby to know it, namely, to walke in light, as God is light. You imagine that God cannot at one time, both loue his elect, and be wrathfully displeased with them : of which matter though some thing be spoken before, how the elect are loued before their new birth, yet for more euidence, vnderstand yee that in diuers respects this is true, as *Paul* saith of the reiecte*d* *Iewes*, *Rom.* 11. 28. that at one time they were both enemies and beloued : enemies as touching the gospell for the *Gentiles* sake, but beloued according to election for their fathers sake : so the case standeth with all the elect before their receiuing into the estate of grace, they are loued as creatures, and more loued in purpose as elect : yet as creatures so qualified, defiled wholly with filthinesse of sin, and also poisoned with originall infection, and the contagious fruits of that bitter dead roote, they stand vnder wrath, *Ephes.* 2. 3. so as if it were possible they could die before any change wrought in them by the spirit of regeneration (which cannot bee) they should

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should surely perish. But of all absurdities which yet yee vttered, that is most apparant, that ye will haue iustification by faith to be nothing, but a making of our actions iust through faith, the persons beeing What an righteous before without faith; in which absurd definition there be these fautes: first, that thing is iustification is a pronouncing and account- this, that ring iust, and not a making iust, otherwise there should be a time then by imputation of faith, as before hath when our beene shewed. Secondly, ye confound persons be iustification with sanctification; for this is righteous the iustice or rightnes of our qualities and and good, actions: but that is the iustice of our per- and our sons, and is neuer ment of sanctification, not so, but no not when it is perfect in the heaven, euill and much lesse of our imperfect sanctification vniust, seeing it is here. Lastly, in declaring what iustification is, this is faulty, that ye mention not the written, Make the righteousnes of Christ, which is the onely tree good righteousnesse that is approued in Gods and the sight, and can abide the rigorous triall of fruit will his seuer iudgement, and therefore often be good? Why the called the righteousnes of God: for that righte- it is both to be found in that person which ousnes of is God, though wrought by the manhood Christ is of Christ, and also getteth all such to bee called the iustified before God (that is, allowed as iust righte- ousnes of in his eyes) to whom it is reckoned: thus God.

ye may perceiue if you be not blind, that all this while that ye haue beene reasoning for a iustification without faith, yee haue spent your breath and lifted your tongue against God.

Philale.

Philanus, me thinketh, that these things which *Philoponus* hath opened vnto you, should somewhat preuaile with you to recall you from that accursed damnable error of iustification by Christ, without and before faith, and from those other grosse conceits about this point.

Philant.

Why sir, doe you thinke so badly of me, that euer I denied iustification by faith? I was alwaies of this mind, that we haue no assurance of Christ and his benefits till we beleue.

Philalethes.

This that ye say of faith, that it brings assurance with it of Christ, and his benefits to be ours, is very true; the Scripture speaketh thus, *Rom. 4.* Abraham by his faith was strongly assured: but you hold that the thing it selfe, to wit, the righteousness of Christ, is first yours, euen in order of time, and then faith bringeth assurance, knowledge and comfort to you,

you as appeareth out of your owne words
to *Philoponus*.

Philanus.

They do abuse and wrong mee, that
say I deny iustification by faith: so it is
affirmed and given out, that I should
hold preaching of the word vnnecessarie,
and that I denied *Adams* fall.

Philalethes.

May *Philanus*, it was onely said,
that these things follow your opinion: for
if the elect from their birth and befoze
their birth, be alwaies accepted for iust,
be actually redeemed: If they alwaies
be the members of Christ and heires of
heauen; surely by this opinion ye doe at
one stroke (as much as you may) cut and
crosse out of the Booke of God, the whole
doctrine of originall sinne, and mans fall
therein, making nothing of it: for this
Doctrine cannot stand with your opinon.
For by this doctrine of originall corrup-
tion, there is a time when Gods elect are
not iustified nor sanctified, but bee both
the seruants of sinne, and dead in tres-
passes, children of Gods wrath, mem-
bers of the kingdome of darknes, heires
by descent of sinne, even of hell fire. May
your opinion not onely aboliseth the do-
ctrine

ctrine of mans fall, but it maketh Christ
no Christ. For he that will haue Christ
iustifier of faithles men whiles they are
faithles, and of vngodly men whiles they
are and remaine vngodly; these by their
opinion bring in a false Christ, such as the
Scripture neuer spake of: therfore iudge
ye whither this erroꝝ would carry you, &
whither you by it would cary other men.

Moreover, if Christ and his righteous-
nes may be had without and befoze faith,
and if we alwaies stand righteous befoꝝ
God, and be his adopted sonnes; here
in ye destroy calling, and take away the
chiefe end of preaching the gospell, which
is to turne men from infidelity to faith,
from satan to God, from the power of
darkenes to light, that we might receiue
foꝝgiuenes of sinnes and righteousness a-
mongst them which are sanctified by faith
in Christ. *Acts 26. 18.* Therefore know
this, *Philantus*, that he which holds an he-
resse must be charged with all the errours
that hang vpon it: As a drunkard is
chargeable with al the fruits which come
in with his drunkenness. Such Ietoes
as came to Christianity, and that still held
that righteousness came as well by the
law as by Christ, and that Christ did
not saue, except the Law were obserued,

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& oth

than

they did not expressly say, that the promise of grace was vaine, and faith vaine, and that Christ died in vaine. Yet al this followeth of this opinion, as the Apostle chargeth them: *Rom. 4.* So of your opinion many absurdities follow, and very foule ones, which you must bee content to heare of. And if you abhorre such monstrous consequences and inconueniencies, as do arise of your rotten conceit, the you must disclaime the bitter root which beares such lothsome vnseasonable fruits.

Philedemos. Philopseudes. Philonoms.

We haue al so vnderstood him hitherto, & we could no otherwise take him: surely this fellow is either franticke or he loues contention. I neuer heard such maner of dealing: but this is not the first time he hath been burnt in the hand: for I heare that he once was inclined to Whoredome, and after was going to Whoredome, & now he is I know not where.

Philo. You are a wonderful man: you haue very lewdly carried your selfe: but if you now were truly reclaimed, it is well: yet let me tell you, till you see that you haue held an errour, yea sundry errours, and from your heart be sorrie that you haue so offended God, and troubled your Pastor, & other good Christians, which your business

he dealing and sowing the graines of heresie, and with your mouth confesse your fault, and become quiet and peaceable, following your vocation with quietnes, else it will bee hard with you before God at that great day, howsoeuer you speed here in this world. And so fare ye wel *Philanus* and you my good neighbours. I must conferre with my friend *Philedonos*. Stay you with vs *Philalethes*.

Now neighbour *Philedonos*, I heard you say, that you were well apaid with the Sermon which you heard to day. I pray you what was it that ye liked so well of?

Philedonos.

It is true, I did much allow of that I heard. For the Preacher did highly extoll Christ, & the sufficiency of his death and suffering for the redeeming of most miserable sinners which beloeue in him. And I do like well such comfortable sermons.

Philalethes.

But neighbour, you should haue marked that the Preacher spake of duties, that sinners doe owe to such a Saniour: and how this Saniour and his benefits did not belong to any, untill they were terrified

terrified and humbled by the law : soz
howsoever that you live civilly amongst
your neighbours, doing no harme, and
paying euery man his owne, keeping
your Church, and giuing dueties to who
dueties belong : yet you take too much li-
berty to your selfe in sinne, ye wil sweare
often, and vpon light causes, and ye make
no conscience of a lie, and ye vse very loose
company, with such persons, as beare no
good will to the Gospell and ministers ;
So as yee had moze neede in my opini-
on of the cruelties of the law, then of the
comforts of the gospell : And I soz my
part would haue bene moze glad to haue
heard that you had liked the sermon, be-
cause ye had bene humbled by it : for ye
may be too hasty to apply comforts, be-
fore ye feele the smart of the wound, and
do hunger after the remedy. And this I
speak to you of good will : consider what
I say.

Phileas.

I thanke you neighbour *Phileas*,
that ye deale so plainely with me. I grāt
we are all sinners, and I haue my faults
as other men : but I loue good men and
good preachers, and they are welcōme to
my house, and I loue to heare good Ser-
mons

mons and to commend them.

Philopon.

Ye are indeed much beholden to your friend *Phisal*: for he telleth you that which is meete for you to heare: for you shall but hurt your selfe to lay hold on the doctrine of remission of finnes, to be cheered vpon it, whiles yet ye are not truly grieued and humbled for your finnes, with a purpose to turne vnto God, and amend your life: if you bee such a man, as your friend doth describe you to be, that liues in diuers finnes, without conscience of offending God in them; then the merits of Christ doth not belong to you, because yet ye belecue not: for hee that truly belecueth in Christ, cannot liue ill, because that true faith that apprehendeth Christ for righteousnes, doth also cleanse & sanctifie the soule, that it may in some good measure delight in, and loue the commandements of God, and abhoire all finfull and wicked waies; and therefore howsoever belecuers haue their particular slips and falles, yea sometimes very grieuous ones, yet none of them doe liue and lie in any sinne small or great without repentance; for being borne of God, they canot liue in a continual course of sinning, because

because the seed of God remaines in the. Looke to it neighbour *Philedonos*, and the rather, because it is the policie of Satan to cast the vaile of a ciuill life ouer the eies of men, that they may not see the danger they stand in, by their presumption and securitie. And whereas he suffereth them to take some liking of good men & good things, it is to the end they should not suspect their euill course of living, but rest themselues in some common and external dueties.

Philale.

And by your patience *Philedonos*, now that wee are left alone, and may speake more freely, these cauillers being gone, howsoeuer you are a man of faire conditions, and haue good will bozne you for many good parts in you: yet besides other things which I haue told you of, there be diuers matters wherein you do amisse: for vpon my knowledge you are too nere, and loue filthy vnhonest gaine, you will not sticke in the dealing of your trade to straine a good conscience, and by cunning sleights to deceiue simple men which cannot looke into matters: Also if you can catch a man vpon an aduantage, you take no care to hurt another,

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for

mons and to commend them.

Philopon.

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concerning Iustification. 165

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concerning Iustification. 165

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for your owne benefit, pretending strictnes of bargaine. Also you are intemperate of diet; though you bee no noted glutton or drunkard, yet you do too much seeke to please your appetite, and make too much of your body, that it is no meruaile your soule doth thriue so ill: for where the body is pampered, there lust will raigne, and grace will decay. You are immoderate also in your honest recreations, allowing too much time to them, and following them with too much intention of minde, farre more then you do the best things; and some games you vse which are not of good report. Lastly, albeit ye shew some kindnes to preachers and others which bee good men; yet you do too easily admit to your company, and do in a manner specially loue some such as you ought not to bee familiar withall.

Philedonos.

I know you speake all this to mee of god will: but let mee tell you, that some of these things I did not take to be offences: and for other things wherein I doe amisse, I cry God mercy, and I hope as the Preacher taught, that whatsoener my sinnes are, yet they are farre inferior
to

the value of Christs merits. I do euery day confesse my daily sins, as duely as I aske my daily bread, and I pray with my family, and sing Psalmes, and reade the Scripture: yea and both catechise my familie, and examine them vpon points of the Sermon: Also I do much help the poore, though I speake it. I am giuen to no notozious vice, and so long I hope well. We can none of vs be perfect.

Philopon.

These things that you speake of be very good and commendable things: but as for all these externa'll things, an hypocrite may do them. See *Esa* 1. 13. 14. And if the conscience & mind be vncleane, looke whatsoeuer good any doth, it is vnclean. *Titus* 1. 15. And see 1. *Cor.* 13. 3. that the most excellent workes, euen the giuing of all our goods to the poore, and offering our bodies to be burned, except they come of loue, that they are nothing worth; and loue springeth not but from a pure heart, and a good conscience, and faith vnfaigned. 1. *Tim.* 1. 5. Therefore *Philedonos* please not your selfe in your profession, or in externall dueties, either of iustice or of piety: for if you practise any sinne being known to you to be a sinne, with a purpose to liue

init for some gaine or pleasure, that you haue by it: this is an argument sufficient, that all is done in hypocrisie, and that the mind and conscience is seale, and that there lacketh the roote of a luely faith, & christian loue. For he that loueth one sin doth hate no sinne, as he that hateth one sinne will hate all sinnes: and a liuely faith stirreth vp Christians to watchfulnes, making them to looke to, and to preserue themselves. While ye are therefore secure in any part of your duetie, or doe through slothfulnes cherish any knowne sinne, take heed, and doe not promise to your selfe forgiveness from Christ, who doth sanctifie them to the willing and sincere obedience of the law, whom hee iustificieth by the faith of the Gospell. Let me further tell you *Philedonos*, it is a great iniurie not to our selues onely, but to the death of Christ our Lord, to perswade our selues, and professe we haue Christ our iustifier and Sauour, so long as we are giuen ouer to the power of any sinne, and haue not our hearts soundly settled to follow Gods knowne will in euerie duetie which concernes vs, so farre as the measure of grace and knowledge will suffer vs: for it is the greatest taking of Christs name in vaine,

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vaine, that can bee, to speake of his mercies and merits, without care to reforme our selues throughout, according to the word. See Psalme 50.6. And ye know what the third cōmandement threatneth to such as take Gods name in vaine. In which regard, friend *Philedo*, suffer me to say this to you: if your perswasion that you haue faith, and bee iustified by Christ, to the forgiuenes of all your sinnes, bee true and sound, it will surely worke all good care and endeuour to walke worthy of that grace, by making you seeke to please and honour God in all honesty and godlines of conuersation, 1. *Pet.* 2. 12. But till you be more smitten for your siones, being feared with Gods iudgements due to those sinnes yelue in, that ye may come to Christ mourning and heauy loaden vnder the waight of your transgression, in a resolutiō of a new course, ye do but flatter your selfe, if ye thinke ye doe belecue and haue any part in Christ.

Philedonos.

I thanke you both for your honest and louing dealing, & I will endeauroz what I may to lay the law to my heart, for the humbling of me, that the Gospel may be swēte and effectuall to mee for my com-

fozt, and strue to leaue one sinne aswell as another, & in al duties to please God: I neuer considered thus much befoze, as you haue now said to me. Alas, if it bee thus with me, for lacke of true humbling, and vnfained thozow repentance; what may bee the case of many thousands, which liue moze loosely then my selfe, taking moze liberty to doe moze foule things then euer I durst aduenture on: yet for al their dissolutenes of behauiour, being common and grosse swearers, malicious reuengers, and vnchast liners, oz proud & insolent peacocks, oz cecetous woꝝdholings, openly wzinging & oppzessing their neighbours, do sooth theselues, that they shall haue good share in the mercies of God, trusting as well to bee saued by Christ as the best of them all: Thus they will boast.

Philalethes.

They full little thinke of that which Paul thzeatneth, 1. Cor. 6. 9. 10. and Galat. 5. 19. 20. and of that which is wzitten, Reue. 21. 8. And they forget that excellent place of Titus 2. 11. 12. The grace of God hath appeared, bzinging Saluation to all men, teaching all men to deny vngodlines & woꝝdoly lusts, and to liue godly, iustly,

iustly, and soberly in this present world,
 &c. But it is well, good neighbour, that
 you are minded more nêrely to looke vn-
 to your selfe, & to a more narrow watch
 ouer your waies. And now if you please,
Philoponur, we will bzeake company, for
 it bzatwes toward night, and we haue al-
 ready spent both much time, and some
 of our strength about these matters: let
 vs returne to our families to see how
 things go, and there to refresh our selues
 after our labour.

Philopon.

I am content with your motion, if first
 of all, as you haue well admonished our
 neighbour *Philedonos*, that he should ren-
 der the peace of his owne heart, and glory
 of his God, by ioining vnto profession of
 Christ, mortification of his lusts, deni-
 all of himselfe, and amendment of life, seek-
 ing to draw all his knowledge into pra-
 ctise; so you giue mee leaue to aduertise
 you to beware that your great graces of
 knowledge, memory, wisdom, loue and
 meekenes, doe not puffe you vp & make
 you swell: Satan being such a workman,
 as can turne our vertues into poison, by
 making them matter of pride and vaine-
 glory; and it beeing too rare a thing to see

An humble
sinner is
better than
a proud
Saint,

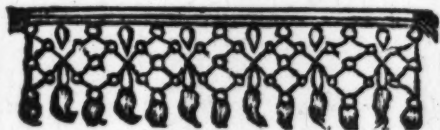
any humble with their great gifts, so prone we are to offend this way, & so dangerous is this offence, it being written, that God resisteth the proud, and that he will humble such as exalt themselves, as wee all haue need to be warned of it, and also to take good heed of security, which commonly creepeth vpon vs when Gods blessings do most abound: be watchfull therefore good *Pharisees*, and embrace the truth in humility and loue, increasing more and more, as ye haue receiued: and considering the mercies of God towards you, to call and draw you to his sonne, to iustify you in him by faith in his blood, to sanctify you by his spirit, to preserue and keepe you vnspotted, till this howre against hell gates; therefore giue euen all diligence to fly the corruption which is in the world through lust: soynning moreouer vertue with your faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse loue: for if these things be in you and abound, they will make you that you shall not be idle nor

vn.

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vnfruitfull in the acknowledging of our
Lord Iesus Christ. And now my good
friends, I do bid you heartily farewell, gi-
uing you thanks for your good compa-
ny, and wishing to you as to
my selfe, all good of
our meeting.

FINIS.



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A
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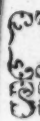
For
Preuention or purging
out (if it be entred) that
spirit of Hereticall
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Proctor of the Court
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To the courteous Reader.

E Orsomuch (courteous Reader) as this wicked spirit of Heresie hath beene sent into some (for punishment of their proud and barren profession) who as one would haue thought had beene farre from it ; and that which befalls to any, may happen to many; God in the plaguing of a few for their prophancies and pride, giuing warning to other : I haue therefore (being but an vnskilfull Physitian) prepared a receit against this pestiferous malady. And howsoeuer to some, and not without cause, it is thought very hard to giue a Scholastical definition of Heresie and Heretikes ; yet by this which I haue gathered out of Scriptures, Fathers, and experience, it will be somewhat easie,

To the Reader.

*ſie, as I thinke, to giue ſome aime at it.
Sure I am it will afford ſome light to
ſuch as are not acquainted with that ma-
lignant ſpirit, to ſee when themſelues or
others, be neere it, and how it may hap-
pily be preuented. Farewell.*

Thine in the Lord,

T. W.





A Receit against *Heresie.*



Heresie is some opinion
contrary to the truth of Heresie
Scripture, which one ^{what.}
hath chosen to himselfe
and doth obstinately
maintaine. Three things
are required to the prooffe of an Heresie:
first, that it be an error. Secondly, an er-
rour against the truth of Gods word.
Thirdly, that it be stoutly and willingly
maintained. *Jewell.*

Error is some opinion against the
word of God, held by ignorance and
simplicity of such as are ready to yeeld
to the truth, being shewed vnto them.
But Heresie is an error persisted in after
conuiction and due admonition, *Mat.*
22. Yee erre not knowing the Scripture,
Ti. 3. 11. Wilfull obstinacie doth distin-
guish betweene Error and Heresie : *erra-*

2
How error
differs frō
heresie.

re possum, hereticus esse nolo: Augustine:
 I may erre, but will bee no Heretike. A-
 gaine, such as defend a false sentence with
 no obstinate heart, being ready to be re-
 formed by the truth when they finde it,
 such are not to be reputed amongst He-
 retikes: *August. Epist. 162.*

3
 Division
 of Heresies

Heresies, some be fundamental, which
 directly or by consequence overthrowe
 some foundation of religion, which be-
 ing denied, overthroweth all religion:
 as of them which denied the Trinity of
 persons or the vnity of Essence, the diui-
 nity or humanity of Christ, or the hy-
 postaticall vnion, or the resurrection, or
 the sufficiency of Christs sacrifice, or
 free iustification. Some besides the foun-
 dation, in matters of lesse moment, and
 yet of moment (as euery denied truth is)
 As such as deny the vse of Magistrats,
 of marriage, also diuers false opinions a-
 bout the Sacraments and ministry, &c,
1. Cor. 11. 16. There were Heresies a-
 mongst the *Corinthians* as touching the
 Eucharist. See Doctor *Fulke* vpon this
 place.

An Here-
 tike who?

An Heretike is hee which obstinately
 defendeth some grieuous error, contra-
 ry to the manifest authority of holy
 Scripture

Scripture: *Aug. lib. 4. de Bapt. cap. 16. Aug lib. 8.*

He is an Heretike that when the doctrine *de ciuit. dei. cap. 51.*

of the Catholike faith is made plaine vn-
to him, had rather resist it, and choose *4*
that himselfe held, &c. Againe, they *Efficient*
that being admonished, persist in pestife- *causes of*
rous opinions and obstinatly defend *Heresie.*
them, are thereby become Heretikes.

The remote and furthest causes are two.

First, Satans malice, who inspireth
men with error and hardneth them *I*
therein, being a lying spirit in the *That here-*
mouthes and penne of heretiks. There- *sies be, it*
fore heresies be called doctrine of di- *comes of*
uels, *1. Tim. 4. 2.* And the diuell is the fa- *of Satans*
ther of lies, *Iohn 8. 44.* Of lies in religion *and mans*
and in doctrine, as well as in ciuill life, *malice.*
the diuell is father and author.

Secondly, corruption of nature, which *2*
inclineth all men as to other sinnes, so
to heresies, whereof euery man hath in
himselfe the seed, *Gal. 5. 20.* The works
of the flesh are Idolatry, heresie, &c.

The next or neerest causes of heresie, *2*
be also two, couetousnesse and pride: *August.*
the loue of filthy gaine, or of vaine *He is an*
glory begetteth heresies: whiles by be- *heretike*
ing authors of some new or strange opi- *that for*
nions, men doe desire either to get fame, *some tem-*
porall co- *66.*

modity, or
for his
owne glo-
ry coineth
new and
false opini-
ons.

or to amend and helpe their decayed estate amongst their followers, *Tit. 1. 17.* Teaching things they ought not for filthy lucre, *Romans 16. 18.* They serue not the Lord Iesus, but their owne belly. *Iude 16.* Whose mouth speake proud things, *1. Tim. 6. 3. 4.* If any teach otherwise, he is puffed vp, *August. Epist. 162.* Heretikes (saith hee) swell with odious and detestable pride, and are mad with frowardnesse of wicked contention. A gaine, An Heretike is he which for loue of gaine or rule bringeth vp or followeth new opinions : *Aug. lib. de util. credend.*

1
Final cau-
ses of here-
sie.

First, the discouery of such as are vnstable & wauering minded, that they may be knowne and beare the shame of their lightnesse and inconstancy, to the terror of others.

2

Secondly the manifestation of such as bee constant and firmly rooted in the truth, which will not be shaken off and remoued from their steadfastnesse with euery wind and blast of false doctrine, *1. Cor. 11. 19.* There must bee heresies also amongst you, that they which are approued might be knowne. Heere with agreeeth that notable sentence of *Augustine,*
Ler

1
2
*Aug. cap. 8.
de vera
religione.*

Let vs vse Heretikes, not to that end to approue their heresies, but that by defending the catholike doctrine against their deceits, we may bee more watchfull and wary : becaule it is most truly written, There must be heresies, that the tried and approued may be manifested and discovered from the hollow hearts among you. Let vs vse this benefit of Gods prouidence ; for Heretikes be made of such as would erre or be naught, though they were in the Church : but being out, they profit vs exceedingly, not by teaching the truth, which they know not, but by stirring vp the carnal in the Church to se eke truth, and the spiritual Catholikesto cleare the truth. For there bee innumerable holy approued men in the Church, but they be not discerned from others amongst vs, nor manifested, so long as we had rather sleep in darkenesse of ignorance, then behold the light of truth. Therefore many are raised out of their sleepe by Heretikes, to see the day of God, and are glad thereof. Thus farre *Augustine.*

Thirdly, the punishment both of their prid, which hold not the truth in humblenesse and loue, but were puffed vp with their knowledge, & of the prophanatio of

some who not walking worthy the truth which they knew, therefore are deliuered vp to erreurs, and by strange delusions made to beleue lies, *2. Theff. 2. 11.*

4

Finally, Gods glory: for while he seuereth the chaffe from the corne, and upholdeth his own in the truth, & punisheth the proud and prophane professor, and turneth mens follies and heresies to the good of his Church, all this maketh to the praise of his wisdom, goodnesse, power, and iustice. These be the ends of heresies in respect of God. But in respect of Satan the ends be, destruction of soules, and disturbance of the Church: and in respect of Heretickes themselves, their ends bee, the obtaining of dignity and honour, or else gaine and pleasure.

6

Occasions
of heresie.

Occasions be some discontentments upon some disgrace or iniury done, or suspected and supposed to be done. When proud Gospellers find themselves neglected or not respected to their worth (as they think) others farre worse then themselves being preferred, when they are passed by; this occasioneth them to runne out of the Kings high way into by-paths of error, and forsaking the sold to single themselves into Hereticall companies.

Heresies

against Heresie.

7

Heresies worke in such as receive them a loathing & contempt of Scriptures and of Sermons: ' an hatred of true preachers which oppose vnto their heresies, and disdain of all sound professors, especially such as encounter their errors: ' an execrable ouerweening of themselves: ' a flat despising both of the iudgement & censure of the Church of Christ: ' an obdurate and desperate stiffenesse in euill, with a shamelesse impudency, besides those effects named, 1. *Tim.* 6. 4. as enuy, strife, railing, euill surmisings, vaine disputations of men of corrupt minds, destitute of the truth, thinking lucre to bee godlinesse.

7
Effects of
heresie.

1

2

3

4

5

6

First, a cauilling with truth doubtfully vttered, which might by an ingenuous honest hearer be well taken.

8

Symptoms and
signes of
an hereticall
spirit.

Secondly, contradicting of plaine and euident truches, with a delight to gaine say them.

1

2

3

Thirdly, subtilty in hiding their erroneous conceits, carying them in tearmes equiuocall and ambiguous, especially when they deale with men of learning or authority which are able to espy them, or curbe them.

Fourthly, a vehement desire to infect o-

4

N 3

thers

Mat 23.30 there, or to draw many to be of their mind.

5 Firstly, a desire of conference vnder pretence of taking satisfaction, but with a purpose to vent their poison more freely, and to get an opinion of knowledge and occasion of insulting.

6 Sixtly, lying, shifting, now saying this, now denying it, facing out vntruthes, outfacing manifest things, counterfeiting reconcilements.

7 Seuenthly, profession of conscience, and that they would imbrace the truth, when they shall see it; yet after demonstration of truth, stubburne perseuerance, yea and sometime boasting of reuelation, as if God had shewed them that neuer men saw before, eluding and scornefully turning off euident authority of Scriptures. To which I will ioine other marks out of Master *Fulk* & other authors: for I haue set downe the former out of my experience.

More
marks of
heretikes.

Heretikes are known by diuision from the Church, by diuision from among themselves, one from another, euery one from himselfe, and all from the truth: by taking to themselves new names and new masters: by inconstancy in doctrine; by loue and liking of themselves; by pride and vntolerable vaunting of their owne

owne knowledge aboue more learned men then themselues; by corruption of authors and of Scriptures.

The propermarke of an Hereticke is to teach otherwise then the truth is, or contrary to that faith receiued from Christ and his Apostles.

Also they boast of the spirit that they haue it. They runne afore they are sent. They deceiue with hypocrisie and vaine words, *Rom. 16.* They are full of vaine glory. They vse meretricious and painted eloquence. As they teach new doctrine, so they inuent new termes and speech. They be ignorant of Scripture, & yet vaunt great knowledge of Scripture. They contemne the iudgement of all learned and sound authors & teachers. They cōtrol the very text of scripture. They slander such as study & seek to reforme them.

They boast of the spirit without the word.

Remedy against an hereticall spirit
consists in meditations, practise,
prayer, and fasting.

Albeit I doe thinke authority to bee either the onely, or best cure for him that is already an hereticke, yet such as naturally haue the seede of heresie, being

9
Remedy
or cure of
heresie.

but, prone to it, or they in whom the
 spaune is come, but to conception (the
 will hauing consented to an errour) there
 lacking nothing but obstinacy to bring
 errour vnto the birth of heresie, by this
 receit may happily (through Gods bles-
 sing) bee kept from such a dangerous
 downefall, if now and then (namely when
 they obserue any inconstant fleeting in
 their iudgement, that they incline hastily
 to apprehend new opinions) they will
 inure themselues to take liking and con-
 sideration of this prescript, or some such
 like of their owne. Assuredly any one of
 these meditations or practises following
 (through Gods helpe) wil preserue against
 errour that it roote not it selfe, but two or
 three remembred and practised wil doe it
 much more.

Meditations.

10

1 **E**Rror and falshood, is the image
 and very likenesse of the di-
 uell, *Iohn 8*. Therefore to be detested.

2 Truth, it is the offspring of God, who
 is truth it selfe; it is part of Gods Image:
 therefore to be delighted in, *Psal. 34. a*
 God of truth.

3 Heresie is a worke of the flesh, *Gal.*
 5. 20.

5.20. The works of the flesh be, contentions, seditions, heresies : therefore to be mortified.

4 Errours and heresies be grosse lies, and such are liers as hold them, yea they are liers against God : therefore to be avoided.

5 Heresies proceede of filthy causes, as pride and couctousnesse (as wee haue said before :) therefore it is to bee abhorred.

6 Heresie leades men vnto eternall destruction : it is one of the grosse crimes which barre out of heauen, *Gal. 5 20.* therefore to be taken heede of.

7 God hath often and earnestly warned men to take heede of heresies, charging men very strictly to eschue al strange and false doctrines, yea all vaine disputes and needlesse arguments, and what soeuer may occasion the falling into an error, *Rom 14.1.*

8 If a man which once held the truth leane to error, and being conuicted shall yet continue in his erroneous opinions, and because he would not be thought to haue erred, shall therefore contumaciously (against the light of the truth shining in his conscience) goe forwards in error,
and

and become an Heretike, such an one is subuerted, that is, he is as an house ruinous and ouerturned, which is not to bee repaired or built againe, *Tst. 3.11.* therefore beware of heresie.

9 Hardly can a man grow to an heresie, but he will proue a seducer of others, and so grow from sinne to sinne, til he become of a false professor, a false teacher. Of which we haue charge to haue him in such a detestation as not to bid him Godspeed: because not onely he beleeueth not the truth, but brings an other doctrine, *2. Iohn. 10.11.* therefore fly heresie. *Irenaeus*, Such as are corrupters of the truth, we may not so much as in a word communicate with them.

10 Many times Gods strange Iudgements euen in this life, light vpon the heads of men giuen ouer to heresie, for example of others. Therefore feare to fall into heresie, lest Gods wrath fall on thee. When *Iohn* the Euangelist saw *Cerinthus*, the heretike, in the bath with him, he suddenly skipt out, saying, he feared the bath would fall.

11 Consider that if yee make entrance into one error, yee shall open a dore for more: for one error neuer comes alone

Yield to
one absurd
opinion,

alone, as one sinne neuer goes alone, but a thousand as a gangren or canker, so is an error, it will follow doth by degrees take hold and corrupt the whole man in all parts and powers : therefore giue no place to any false doctrine, which is as leauen that soweth an whole lump of dow.

12 Ye cannot imbrace an error, but it will diminish your loue to the truth, which reprobues your error, and to the brethren also, which dissent from your error; and what a matter it is to fall from your first loue, let the examples of the *Ephesians*, *Ren. 2.* and *Demas*, *1. Tim 6.* also of *Hymeneus* and *Philetus*, *2. Tim.* teach you.

13 The spirit of heresie is alwaies accompanied with the spirit of hypocrisie, and filleth men with subtiltie and dissimulation, whereby they become the children of the diuell, *Acts 13. 10.* and *1 Pet. 2. 3.* the first begotten of Satan, as *Polycarpe 1. Tim. 4. 2.* called the heretike *Marcion* : therefore renounce all heresie.

14 The spirit of heresie is euer accompanied with the spirit of dishonesty; they that deny the faith, make withall shipwracke of conscience. An hereticke is a raucke knaue, saith Master *Greenham*, therefore

14 A Receit
therefore abandon heresie.

Rules for practise.

11

1 **C**Onuerse not with men which
haue the spirit of cauilling and
contradiction, which is the forerūner of an
hereticall spirit; this is dangerous, and in
time you will become such as they are.
Therefore auoid such, and ioine your
selfe to them who professe the truth in
loue, and doe reason of Doctrine sober-
ly, with desire to bee instructed, not with
purpose of contention : for as in actions
and manners men proue such as they be
with whom they accustome themselves
to liue : so in opinions men shall learne to
thinke and iudge, as others doe with
whom they vse to conferre and be fami-
liar.

2 Beware of reading hereticall writers,
as Popish bookes, yea though there bee a
counter poison provided by a sufficient an-
swere : for such as being not well ground-
ed in their principles, and are of vnstedfast
minds, will sooner be corrupt by an error
which they read, then confirmed in the
truth; as one that is not of a staide life, is
more easily made worse by a bad man, then
better

better by a good: some that is not stablished in iudgement, shall sooner sucke error from a papist, then truth from a Protestant: therefore vntill your selfe can iudge of a fallacie in reasoning, or except ye haue some with you that can discern of Sophistication, do not adventure vpon vnscound writers. Some beeing too hardy this way, haue ouerthrowne themselves and others.
A thing proued.

3 If ye be tempted to error by suggestion of any lying spirit, in the mouth of any proud professor or Popish hereticke, after ye haue once protested against their error, & haue in few words confessed the truth, which you hold according to the word, haue no further talke with them: Remember our grandmother *Eue*, who had taken no haime, if shee had stopped her eares against the Serpent, with whom while she entred parly, she tooke a blow which made her halt right downe, it being a deadly blow indeede. *M. Luther* giues counsell, not to conferre with an hereticke: it makes him proud, and doth endanger weake ones. Both which to be true, I am able to auouch out of experiment.

4 In your reading and hearing of any doubts, do not turne your doubts into opinions,

pinions, nor make euery mans opinions your owne by hasty consent. but conferre with such as are learned and sound. Waite vpon God, who shall in good time reueale what is darke and secret, and cleare what is doubtfull, so ye bee desirous vnfainedly to know the truth, that ye may practise it in your life and conuersation.

6 If ye haue any measure of knowledge, remember that you haue receiued it, and that ye are ignorant of more then ye know: and therefore be not proud of it, for God resists such: neither keepe your knowledge for to furnish you with talke onely, or to direct you in externall duties for reputation sake amongst men; but apply it to the reformation of your heart and affections, being a doer of the will of God; then yee shall be blessed with a discerning spirit, that ye may perceiue and see what doctrine is of God, as *Iohn 7.17. If any man will doe his will, he shall know the doctrine whether it be of God, or whether I speake of my selfe.*

Furthermore, ground your selfe well in the principles of faith, thinke it no shame for you (if you be not already) to bee well catechised: for the beginning of the doctrine of Christ being well learned, it will not be hard to discerne an errour; for that which

which doth not agree to your fundamen-
tall articles, must needs bee a lie. Neuer
shall any man be able to iudge soundly of
an errour, who is not by catechising first
well grounded in the truth.

7 Beware of priuate interpretations of ^{2.Pet.1.20.}
Scriptures; bring not your owne sense vn-
to the word, but submit to such sense as the
word it selfe makes of it selfe: for Scrip-
ture is most safely interpreted by Scrip-
ture. *Nehe. 8. Nothing is darkely spoken in
any place, which in other places is not vitered
most plainely. Aug. lib. 2. de doct. Christ.*

8 Suspect all private opinions which
differ and dissent from the generall cur-
rent of Doctrine, as it is taught and recei-
ued in the whole Church of God. The way
of truth is a beaten and plaine way.

A forme of praier for preservation
from false Doctrine.

Most mercifull God, the louver and ^{A Praier.}
author of truth, and the auenger of
all falshood and lies, I confesse my selfe (as
all other men bee) to bee a lier, apt to bee
deceiued, hauing no truth in me, but what
I haue receiued by the enlightning of thy
spirit. I beseech thee pardon mine igno-
rances,

rances, and more and more enlighten my blindnes: encrease my little knowledge, settle my weake iudgement, giue me power to discerne of things that differ, make me able to descry an error, and to detest it; worke in me a loue of thy truth, and cause me to abhorre all false waies. Bow mine heart to the obedience of the known truth, and blesse me with an humble and lowlie spirit, that thou maist teach me thy waies, and direct me in thy iudgements: Finally, for euer preserve me vpriht, both in opinion and in action: and graciously deliuer out of errors, such of thine as Satan holds in his snares, euen for thy name, and for thy Christs sake: Amen.

13 If any be already possessed with an hereticall spirit, to earnest praier must be joined religious fasting, by such as will conceiue any hope to cast out this spirit: for it is a detestable, proud, and obstinate spirit, which will not out but by praier and fasting.

FINIS.



A

SERMON OF
SANCTIFICATION
or new Creation.

PREACHED ON IANV-
arie the first, beeing Newyeares
day, in the Chapter house of the
Cathedrall Church in
Canterburie.



LONDON
Printed by *william Hall* for
Nathaniel Butser,
1611.



To the right worshipfull Knight, Sir
Moile Finch, and the Lady Elizabeth his
wife, all grace be multiplied in
Christ Iesus.



Hat any Christian, how
meane so euer, should in
sincerity loue the Lord
Iesus, his word and
Saints, it is a very, nay
the onely good thing: but
it is both good and rare, when persons in-
honoured by birth and blood, by great
place and rancke in the common wealth,
set their hearts vnfainedly to seeke God.
For it is written, Not many mighty, not
many noble are called; and yet such by the
example of their zeale, prouoke many: as
iniquitie when it accompanieth persons
of authority, doth much more hurt, then
if it be found in a private person: so godli-
nes in eminent persons is more powerfull

Dedicatorie:

to draw others the more to like and follow after. This was well seene in you (right worshipfull) when ye were our neighbours at Canterbury, and did go before your inferiours in diligent and reuerent hearing of the word, not onely at that time, but euer since the assemblies haue beene more frequented. The experience whereof, as also of your speciall respect to my poore selfe, both then in time of my best peace, and after ward in my soul sorrow and trouble, wherein ye approved your selues towards me (as did some others) rather as parents then friends, (though I neuer durst looke for so much as your friendship, when I looked vpon my selfe so farre inferiour, so farre unworthy) hath moued me to dedicate vnto you (till some better thing bee ready) this short Sermon, as some fruit of a thankfull mind: accept, read, consider, apply, practise, perseuere, that the God of trueth and mercie may crowne you in a blessed immortality.

Yours euer to be commanded,



A
SERMON OF
Sanctification or new
Creation.

2. Cor. 5. 17.

*Old things are passed away, behold all things
are become new.*



VR Apostle in the begin- Coherée.
ning of the 16 verse, had V. 16.
affirmed that hee knew no
mā according to the flesh.
By the flesh hee meaneth
such outward things, as
draw respect or contempt after them with
worldly men, amongst whom, riches, po-
uerty, honour, ignominie, eloquence, lear-
ning, ignorance, rudenes of speech, and
such things are much and only regarded,
holines and sincerity being with them of
no account. I (saith he) do not thus know

and esteeme of other men, though sometime hee had knowne Christ in this manner, whiles hee was a Pharisee, before his conuersion, he reckoned nothing of him, because of his mean and contemptible condition in the world: yet now he did not so know Christ, in whom he beheld only spirituall and celestiall things. Now in this 17 verse, he generally auoucheth that the chiefe praise of every true Christian consists in newnes of life: Therefore if any man be in Christ, let him bee a new creature, this new creature is the regenerate man, who alone hath place in the kingdom and Church of Christ, wherein nothing deserues any commendation and esteeme, beside new birth. In this text now read, he proues his assertion by the testimony of the Prophets, who foretell that there shall be new heauens and new earth, to signify thereby, that by Christ being exhibited and sent, all things shall be turned into a better state, vntill the Saints come vnto the full felicity in heauen. *Old things are passed away, behold all things are become new.* This sentence hath two members, one, *Old things are passed away*: the other, *All things are become new.* In the former we are to examine what these

*Præcipua
Christiani
laus in sui
abnegatio-
ne. Cal. in
2. Col.*

Vc. 17.

Diuision.

of Sanctification.

3

these old things bee : secondly , how they are passed away : and thirdly, what lessons and vses are to be made of this truth : likewise, in the latter member wee are to see what All things are meant, secondly , how they are become new, and lastly, what instructions for profit to be gathered.

In Scripture I find, that old things are of three sorts. First, is the whole legall seruice, Priests and Priesthood, their garments, their Sacrifices and Sacraments, & all the leuiticall ceremoniall worship giuen by *Moses* to the Lewes : yea, the very couenant of free saluation by *Christ*, clothed with these types, placed in ceremonies, and propounded in darke prophecies, is termed the old testament, by reason of time and vanity : because that for oldnes it is vanished away, euen as the darknes of the night doth passe and giue place to the sunne arising in the firmament : so the shadowes of the Law did passe, when *Christ* the sonne of righteousness beeing dead and risen againe, did send forth his bright glorious light in the preaching of the Gospell by the Apostles , whereas these old types being to die, & truly dead at the death of *Christ*, the vaile of the Temple then renting asunder, to declare

Old things
of three
kinds.

I
Ceremoni-
all law.

In morte
Christi le-
galia ter-
minantur.

that the time of their passing away was come : yet for the infirmities of beleeuing Iewes, they were a certaine time continued after the ascension of our Lord, because God would haue his owne ordinances honourably buried, and the weaknes of his people charitably tolerated, and borne with, vntill they might bee established in the knowledge of their liberty by Christ Iesus.

2
Tribulations.

The old things of the second kind are afflictions and miseries of this life, both such as bee common to the righteous and wicked, and such also as be proper to the godly, suffering for the testimony of Iesus. These tribulations, as sorrow, weeping, paine, crying, death, and such like are, *Reuel. 21 5.* called the first things, and their passing away is at the great and last day, when such euill shall wholly cease and be abolished to the faithfull, from whose eies all teares shall be wiped, and al things shall be come new vnto them, a new Ierusalem, a new name, new Sabbath, &c.

The corruption of nature with all the wicked workes of our flesh, are also by the spirit in the word called the old man, the old *Adam*, old leauen, and old things. These be named old, partly because they are

of Sanctification.

5

are now ancient, hauing beene in the world euer since the fall of our first parents: partly, because they are in the elect children of God before their new birth, who first are members of the first *Adam* and seruants of sin, ere they bee members of the second *Adam*, and made seruants of righteousnesse: albeit some interpreters will haue this text in part at least to be meant of the Ceremoniall legall seruice & sacrifices, and of their passing and vanishing, (which may bee was aimed at by our Apostle) yet considering his scope, appeares to be this, to set forth and extoll the dignitie of the new creature, and the regeneration of the chosen, by the power of the holy Ghost in the preaching of the Gospell, was principally foreshewed in those titles of new heauens and new earth whereunto *Paul* in this text doth allude: therefore I do expound these old things of our sinfull nature, and the lusts thereof, which are said to be passed away in such as are new borne, because the blindness of their vnderstanding in things of God, and the peruersenes of their will beeing chased and driuen out of them, by the grace of Christ (as mists vanish at the breaking out of the Sunne) their mind and will are changed, the one enlightened to a cleare

Originall
Corruption and all
the deeds
of the flesh
*Utrique Te-
stamentum
uenit cum
sua iustitia
et carnis
transys, et
nouum suc-
cessit. Masc.*

*Cur in veg-
no Corin-
sola creatu-
ra noua lo-
cum habeat
vaticinio
propheticos
ostendit.
Propheta
enim cum
de regno
Christi lo-
quuntur.
conferunt*

di-

illud celo
 novo et ter-
 re noue ut
 Esa. 65. &
 43. quibus
 vaticinijs
 condito pi-
 orū in reg-
 no Christi
 in hac vita,
 & status
 rerum post
 iudicium
 significatur
 Heming.
 Et quæ sūt
 vetustatus,
 qualia sūt
 peccata &
 fomes ad
 peccandū.
 Caietan.
 Col. 3. 5.

distinct knowledge of God, the other bowed to the obedience of God: and albeit after this change, yet there is stil much ignorance remaining in the mind, error in the iudgement, forgetfulnes in the memorie, dulnes and obstinacy in the heart and will, crookednes in the affections & manners, much oldnesse in the whole mā; yet these things are said to bee passed away: partly, because the spirit hath begun to mortify these old things all our corrupt lusts, and daily proceedeth in this worke, still somewhat reforming that oldnes is left; and partly to teach both what at last shall bee due in euery one of Gods children, and what is the marke they are to leuell at in all their life: namely, they ought to endeouour that these old things (euen whatsoeuer sticks behind of the old man, of corrupt vnregenerate nature) may passe a way and bee destioied: this then which hee saith of old things passing away, it is one with that in *Romans 6. 6.* The old man is crucified, the body of sinne is destroyed, the earthly members are mortified, as if he should say, they which once did obey sinne in the lusts thereof, being vnder the dominion of sinne, wholly addicted to do the will and fulfill the desires of sinne, are
 now

now so altered by grace, as they doe no more serue finne, but strue and labour hard the death of their lusts: *Old things are passed away.*

Now we haue heard what be these old things, to wit, our corrupt lusts and vices, and why these are called old, and how they are passed away: to wit, the sinfull desires and deeds of corrupt nature, are by little and little abolished in him, which is Christ by the mortification of the spirit: Wee are to collect some instructions from hence to our edification.

3
Lessons to
be learned.

This first part then of our Text thus opened, commends vnto vs a benefit common to all which belong to Christ: Secondly, a dutie which they are bound vnto by the obligation of that benefit: Thirdly, a strong motiue vnto that duty.

Benefit.

The benefit is deliuerance, not onely from legall rites and seruices, which had in them much labour of body, and required much cost of the purse: but from their naturall corruptions, the guilt whereof as it passed from them by forgiuenes, so the power and tyrannie also begun to be destroyed by mortification: A benefit very great and exceeding pretious, and the more precious, being peculiar vnto the true members of Christ, who alone are

par-

partakers of it. That whereas all other men being in *Adams* children of wrath, and seruants of sinne, they are still left in this fearefull estate, sticking in the clefts of their corruption, liuing in bondage vnto their lusts; when such as are in Christ, howsoeuer by the righteous iudgement of God they also were enthralled to Satan, and vnder sinnes power; yet by the mercies of God, and the spirit of Christ Iesus, they are pulled out of that first sinfull and wofull condition, that though they haue much oldnes of sinne still abiding in, and cleauing to their nature, yet not so as that they should be now as before their regeneration, dead in sinnes, seruants to sinne, but they haue escaped as the condemnation and curse, so the rule and dominion of sinne.

Further, desire and pronenes to sin is corrected, the strength of their corruption is abated and taken downe, their corrupt lusts cannot lead them captiue as they were wont; beside the rebellious fiercenes of their affections is tamed and meekened, the pride of their heart humbled, withall, their ignorant minds be enlightened, their erring iudgements rectified, the sluggishnes and dulnesse of nature to all goodnes quickned: at a word, their old things

of Sanctification.

9

things are passed away, they are now no more the members of old *Adam*, the limbs of *Satan*, the vassals to corruption, the servants of sinne, the bondmen of lust, the children of wrath: this is the benefit. It deserues thankfull acknowledgement & remembrance. The passing away of old legall ceremonies, in that Christians are freed from that burthensome yoke of *Moses* law, is surely a great mercie, if men do rightly consider how combersome and how chargeable that kind of seruice was; but this mercie farre exceeds, that our corrupt lusts are passed away, and wee freed from the deadly and damnable seruice thereof. The Apostle did thanke God on behalfe of the Romans for this benefit, *Rom. 6. 16*. Much more is euery Christian bound to do it for himselfe. But from the consideration of the benefit, let vs passe to the duerie, which is this, that it must be the care and endeouour of euery true Christian throughout their whole life, to get their lusts and sinfull desires restrained & subdued, till they be whollie extinct and vtterly abolished: for our mortification is but in part, the holy spirit hath put into none an absolute power against sinne, so as they should wholly bee without all motion

2
Duty.

motion to sinne, this is a dangerous conceit leading to a deadly downefall: for in the best men sinnes are but passing away. Indeed, the Scripture saith we are dead to sinne, *Rom. 6. 2.* and dead to the law, *Rom. 7. 4.* and the old man is destroyed, *Rom. 6. 6.* and that the Saints are free from sin, *Rom. 6. 21.* yea, that such as are borne of God doe no sinne, as if by grace of new birth the godly were wholly quite of their corruption of sin: whereas the intention of the spirit in speaking of mortification, as if it were already perfect: it is not only thereby to assure the faithfull, that sinne can neuer recover his former vigour and force which it had in their vnregenerate state, it being as a serpent that is crushed in the head, yet wriggles and moues with his taile, or as a souldier that had got a mortall blow in his braine, yet is able to stirre and thrust a little with his weapon, so it fareth with sinne, euen as with a man that lieth a dying, of whom we say he is dead, because he cannot liue long, and with a day which draweth toward night, whereof we say it is passed away, because it hastneth to an end, and shortly will bee passed: so the spirit affirmeth sinnes in the regenerate to bee dead and passed away, because they are

are so inchoatiuely in a beginning, and shall be so consummately & in perfection: But withall hereby is signified what mark the faithfull must strue vnto all their life time, namely, that by a continuall and daily mortification and resistance of their lusts, they may at last be cleane rid of the: **H**ierherro tend those exhortations to such as haue the old man already killed, that they should by the spirit mortify the deedes of the flesh, and should not walke after the flesh, but abstaine from the lusts of the flesh, and such like; which insinuate two things: first, that some old things are still remaining vnpassed away, and secondly informe vs all of our duetie, which is, mightily to labour and fight against them, that they in the end may be vterly rooted out of our nature: for as the work of mortification is on Gods part done and finished by degrees, so on our part it is euery howre and day, euery weeke, euery moneth, euery yeare to bee set forward, now slaying one sinne, now another, euery resisting them all: as an old rotten house is pulled downe peece after peece, part after part, not all together, and a field or garden full of weeds, are purged and clensted (as we see) one part after another:

so

Rom. 8. 13.

Rom. 8. 1.

1. Pct. 2. 12.

so there is a Progresse in the worke of mortification, in which though something bee done daily and howrely, yet there will still bee worke enough for all ones life long; yea though it were so long as *Merhushalems*, or as from *Adam* vntill the last man shall stand vpon the earth; so hard a matter it is wholly to conquer the armie of our lusts, and to draine out the ocean of our corrupt affections. Which as it reprobues euen the best Christiāns for the allowing so much of their short pilgrimage to things which profit not, neglecting this maine worke of the destruction of old things: and much more such as are wholly drowned in pleasures and profits of this world, neuer set themselves in earnest about this businesse, contenting themselves with outward profession and a ciuill life, suffering their afflictions & lusts, with full power to rule in them: So it admonisheth these latter betime, without further delay, and seriously without dalliance, to set vpon this worke, studying to redeem the time, after the counsell of the holy Ghost; doing as they do, who hauing in haruest time, or in a faire time foreflowed the fore part of the day, therefore they double and increase their paines in the latter

Col. 4. 4.

latter part of the day : and it aduertiseth the former to quicken their care also and take time from other things which are vaine, to bestow about this most needful and tough worke ; especially , considering that if it bee a hard labour to shake off but one sinne, to leaue one old fashion and custome, one old lust and affection, (as it is indeed, and such as trauell in this worke finde it so) let them therefore well waigh, what time, and endeavour, what groanes, praiers, watchings, fastings and continuall strife it will require to purge out the old leauen, the whole lump of corruption and to master all vnbridled desires. Blessed is the man which makes this his chiefe worke, or rather his onely worke, causing all other things which he doth privately, or publikely, in his calling or in his seruice of God, to helpe hereunto ; also wisely obseruing and applying all the works of Gods mercy and iustice towards himselfe or others, vpon persons or people, and all the word of God for the promises, commandements, threatnings, rebukes, to this purpose, even for the beating downe of that rebellious vntamed flesh: which as it will not be brought vn-

der in short space, so they bee no few or weake meanes, that Christians haue need of that they may thorowly mortifie the works thereof, which is a thing that much behoues them.

Princes who haue many Subiects at once in armes against them, as they are carefull to appoint not euery one, but an expert, valiant Captaine for subduing and vtter extirpation of them, and to allow sufficient, both men, munition, and other meanes for suppressing them, so they are highly displeased if there shall lacke endeaour in such as be trusted with the managing of their wars against their enemies: and reason too. Now let a man thinke vpon it, that howsoeuer the things (the vices and sinnes I meane) which are to be pluckt vp by the roots and destroyed, bee very many and haue the whole power of Satā to strengthen them against you; yet God hauing giuen you his spirit into your hearts to be your Leader, Captaine and Generall, and afforded you such plentifull and powerfull meanes for the ouercomming of them, as the light of his holy word, so many precepts, reproofes, exhortations, cōminations, promises, and the light of
your

your conscience: so many inward checks, motions, & suggestions : also the benefit of brotherly admonition, corrections, iudgements diuers and dreadfull, benefits and gifts spirituall and bodily, priuate and common, praier, Sacraments, &c. I say, hauing afforded so many helpes, if yet, his enemies, your sinful desires be not kept vnder and more and more slaine, that he cannot but bee highly offended, and prouoked, if not to the condemning and casting you out of his presence into euerlasting ruine, yet to inflict heavy chastisements and dreadfull strokes vpon you. Therefore let men bethinke themselves and fall to their duty more diligently and carefully endeouering themselves to weaken & lessen their own corruptions, mightily setting themselves as against all and euery one of them, yet more chiefly against such sinnes, as by their complexions, or their trades, or the condition of times, they are most disposed and giuen vnto, which being taken downe and mastered, other euils will sooner be preuailed against.

And for a further motiue to encourage you thus to doe, let this be thought vpon, that the euill and vicious lusts



which ye are to destroy, they are here called (*old things*) which secretly and closely whetteth our stomacks against them, it being a thing vsuall and reasonable to cast away things which grow to be old.

There are other innumerable and weighty motiues, to hearten any man against his remaining sinnes, and to set him in a loathing of them; namely, because they are against the holy Law of God, and offend his infinite iustice, and deface his glorious image, and deserue temporall and eternall curses, and doe defile the temple of the holy Ghost, are against our vow in baptisme, doe vnfit vs for his seruice; giue matter of ioy to Satan, and of griefe to our owne soule, make Gods blessings to be turned into curses, good things into euill, his ordinances to be vnfruitfull to vs, yea our selues to be both vnprofitable and abominable; and finally, were the proper causes of all that ignominy and torment which our blessed and innocent Sauour felt incomprehensibly both in body and soule; yet among st the rest, this is not the least, that therefore wee ought to abandon and put far from vs, all wicked lusts; as wrath, anger, enuy, pride, couctous-

uetousnesse, hypocrisie, infidelity, ignorance, hatred, fornication, adultery, drunkennesse, Idolatry, murther, heresie, and all such deedes of our corrupt nature, euen because these are old things, such as through time are become putrified and rotten, good for nothing but to passe away. Such old things as by continuance haue not lost their vertue and beauty but retaine still their grace and goodnesse wee willingly retaine, therefore we with good iudgement preferre old wine to new, and chuse rather to trust to old friends then to new; but where things with the oldnesse haue lost both fashion and profitablenesse, we doe worthily passe by them, therefore wee refuse old ruinous houses, we detest old meat which is kept till it corrupt, old garments wee cast away, either vpon dunghils or vpon beggers. Now our lust being old, and with their oldnesse being corrupt, naught and vicious, therefore as we deale with old ragges, we doe in a loathing of them hurle them from vs; so we are by good reason much more to put off the old man, and with a detestation of them to suffer all old things to passe away: and it were to bee

wished that with the old yere these things might vanish and passe from euery one of vs, whatsoeuer oldnesse doth yet hang about vs.

It therefore exhort tradesmen which vsed to gaine to themselues with the losse of others, selling bad ware for good, or bad and good together, all vnder the name of good, or whatsoeuer other sleights and deuices there bee amongst them to draw commodity to themselues with the hurt of their neighbour, that hauing found mercy with God to see and dislike such courtes and begun to leaue them, if as yet they haue not thorowly forsaken them, to let them passe away because they bee old 'things they saour of corruption. If any Officers of iustice, which in ministring of iudgement, haue beene carried with respect of persons, or blinded with 'gaine, if being publike persons they haue neglected the common good, being too much addicted to their priuate, if any haue taken profit of mens sinnes, and sucked aduantage out of iniquity (which the Scripture calls *filthy lucre*) and seeing their faults doe pupose an amendment, let them endeavour it, more and more departing from

from such practises, because they be old things which must passe away. If any Lawyers haue wittingly pleaded against truth; and when the cause was right in their knowledge, yet would set a good glaſſe vpon it with faire words, studying for their owne profit or credit, to put out the eies of iuſtice, and they perceiue this to be euill with a resolution to reforme it, let them be constant in their purpose to bid adew and giue a flat farewell to ſuch old things, whose end is to periſh and paſſe away. If any yong Gentlemen doe ſpend their precious time in vaine imploiments, being like the *Athenians*, deſiring to heare and to tell newes, lo- uing the playe-houſe aſwell (if not better) then Gods houſe. and ſetting their heart vpon things which profit not, in ſtead of beſtowing their time in ſtudy of the Scriptures, reading Chronicles, and Sto- ries, to make themſelues more ſeruicea- ble to Common-wealth, and for govern- ment of their families : becauſe theſe things are old, let them intend to leaue them, making choice of their recreati- ons and keeping a mediocrity in them both for time and actions, that they may become fit for the chiefe things. If

any Gentlewoman and other women haue beene wont to bestow more cost and labour vpon their mortall bodies for the adorning of them, then vpon their immortal soules for the decking of them with inward graces : and haue their eies opened to see this to be a fruit of the old man, let them repent and turne vnto God, whith all their heart. Finally, if any which be Ministers of the word haue not fulfilled their Ministry, but withdrawn the light of their example or doctrine from their flockes, either in substance or degree, sowing spirituall things sparingly there where they liberally reape temporall, because all failings in duties are old things and comes of corruption, let them determine to set hand to plough and fall to the Lords worke wisely, walking before their people in a perfect way. And generally, whosoeuer haue in their course of liuing hitherto held fast any corruptiō in respect of the profit, pleasure, or worship which followeth it : let all such shake it off, and giue it a discharge : for it is certaine that we cannot liue in Christ, and yet walke after the flesh : Wee cannot haue part in Christ if wee nourish and keepe old things

of Sanctification. 21

things. Wherefore let the wordling lay aside his couetousnesse and loue of money: the malicious person let him renounce his hatred and desire of reuenge: let the proud person pul downe his high conceit, casting away his peacocks feathers: and the wanton his filthy dalliances, and the lier his fallhood, the swearer his customeable oathes and cursed blasphemies: let the drunkard abhorre his excelsse in drinking, and as any haue serued any lust, and obeied any sinne, let them (as they couet to haue any portion in the death of our Lord, or any praise in his Church,) denie themselves, whosoever haue set their course of life by the directiō of the flesh, hauing no other guid of their way but sinfull nature, no other end of their way, but to please other men and themselves, because all this is old let it be striuen against till it bee passed cleane away. Remember ye haue often bene called vpon so to doe, out of this place and others. Many warnings haue bene giuen and yet there is too much oldnesse to bee seene amongst vs: well looke to it; for we know not whether euer the Lord will vouchsafe to warne any more, whether we shall haue any space of

of amendment further granted vs, or if God doe giue vs both time and admonition; yet if wee still stop our eares, it will be iust with God to shut his eares against vs, that as we refused his call, so when the houre of our iudgement comes he will refuse to heare when wee call; Thus much of the first part of our text. *Old things are passed away*: it followeth,

Behold, all things are become new.] Here in we are first to declare the words, that the meaning may appeare, and thence to deriue instructions for vse. By Things, some vnderstand the things of Gods worship, all which are become new, inasmuch as (Christ being exhibited and offered) the old Testament, which was in ceremonies fading and passing away, the Testament became new, the Sacraments new, the Church new, the religiō & doctrine new, (as touching the forme and manner being more plaine and cleere) the Ministry new, all things became new in the seruice of God. But since, as we said before, the Apostle speakes of persons which are in Christ, and be through his spirit renewed, and his maine drift is to extol newnesse of life and to exhort to it, therefore by [*things*] here we vnderstand our

2. PART.
In eo qui
est Christi
omnia noua
Iunius.
Hortatur
Apostolus
ut omnes

our soules and bodies; the powers of the
 one, and the organs of the other; not as
 they be creatures made of God, or sub-
 stances created (for these remaine the
 same vnaltered) but the qualities which be
 in these creatures, as blindnesse in the vn-
 derstanding, errour in the iudgement,
 forgetfulnesse in the memory, peruersenesse
 in the will and affections, obliquity and
 disobedience in actions, corruption in the
 whole man. Of these *[things]* the Apostle
 saith, They are become new, that is, hee
 which is in Christ is renewed as touching
 these things, there is powred into his
 blinde vnderstanding, a newe light
 of knowlege, whereby he knoweth the
 things of God, sufficiently, particularly
 and cleerely; his iudgement is renewed
 being enabled to discern truth from er-
 rous, his memory renewed and made
 strong, both to call good things to minde,
 and to keepe them in minde till occasion
 be to vse them: his will renewed, of per-
 uerse and stubborne, become flexible: his
 affections renewed, being now set vpon
 things godly and heavenly, which before
 were set vpon euill works: his members
 renewed, and of the weapons of vnclean-
 nesse and iniquity, are become weapons

*sedulo su-
deant in
nouitate
vita arden-
tissime ser-
uire deo,
siquidem
vere volunt
esse christi-
ani.
Illyricus
in Glossa.
Non crea-
turas intel-
ligit, sed
qua in crea-
aturis qua-
litates.
Iunius.*

*Ecce status
noui Testa-
menti, se-
cundum
quem in-
ternus no-
ster homo
renouari
dicitur.*

*Caiceanus.
Noua facta
sunt omnia,
.i. is qui est
in Christo
nouatus est
per omnia.
Iunius de
Trinitate.*

of righteousness and holiness. Finally, his conuersation and life renewed, there being begot in him new thoughts, new purposes, new desires and motions, new counsels, new words, new works; of couetous, fierce, proud, ambitious, enuious, vnchaste, intemperate, foolish, he is become liberall, milde, humble, modest, charitable, chaste, sober, graue and wise. Thus are all things become new, whiles the elect of God in his regeneration is renewed throughout (though not perfectly) yet in euery part and power of soule and body. There is a change and happy alteration wrought, both within and without, in the soule and body, in the minde, and manners: as all was corrupted by sinne, euen the noblest parts, our vnderstanding and reason being poisoned with ignorance & error, in matters of saluation; at a word, as all was auerted & turned from God, nothing being whole from top to toe (as we say:) so in regeneration there is wrought a total change by grace of new birth, euery faithfull person being sanctified throughout, his spirit, soule and body and all parts of his behauiour reformed, so as he can begin to please God in euery duty commanded him in the law and to forsake

forſake every ſinne forbidden him therein. This is (in part) that new heaven and new earth prophesied of by *Eſai* 65. This is that new heart and new ſpirit, which by *Ezekiel* is promiſed, this is the new man and new creature, which our Apoſtle ſpeakes of. Where this doubt is to bee removed, how a Chriſtian may bee called a new creature after his conuerſion, and all things in him ſaid to be new, ſeing there remains in every regenerate perſon much oldnes, and in ſome more old then new, more euill then good. If the Apoſtle *Paul* a man ſo greatly renewed, yet did feele in himſelfe fleſh and ſpirit, a law in his members rebelling againſt the law of his mind; yea ſo much fleſh and corruption, as he confeſſeth he was ſold vnder ſin, and the good he would do he could not, but did the euill he would not; ſo ſeruing God in the mind, as in his members hee ſerued ſinne, yea and complained, wretch and miſerable man that I am, who ſhall free me, &c. How then ſareth it with others, who come many degrees ſhort of *Paul* in the grace of new birth? To this I anſwer, it is very true, that ſuch as are moſt renewed in this life, their old things are but paſſing away, not paſſed already (ſauing in ſort

Eſay 65.
Ezek. 11.
19.

Falsa sunt omnia noua hic quidem in ebrietate dum intemus homo renouatur diem consummata. Caieta.

sort as ye haue heard) and their newnes is but a renewing, an act which continueth all their life long: so done, as it is still adoining, there being no man liuing, can say his heart is cleane, he can liue without sinne: for it is with euery regenerate person, as with the aire at the dawning of the day, when there is in the aire darkenesse thorow out, and light thorow out in euery part of the aire, & as in a cup of wine mingled with water, which is not halfe water, halfe wine, but wholly wine and wholly water; so it fareth with the children of God, after new birth, sinne and righteousness, grace and corruption, mingled together in the whole man, a regenerate man being both old and new at once, not halfe old, halfe new, but old thorow out, and new thorow out: yet hee is in the phrase of Scripture called not old, but new. The denomination or name being giuen of that which is most excellent in him, as a Noble man, who is bailiffe of Westminster, and Lord Treasurer of England, he hath his appellation and title of the more worthy office, and a man which consists of body and soule, he is named by that part which is the better. Therefore we vse to say, *Lazarus* is in *Abrahams* bosome,

Denominatio qui praestantioris partem.

hosome, and *Abraham* is in heaven, because the soule is there : so it is here, that new qualitie of holines giuen in regeneration (which succeeds that old corruption of sinne) it beeing the more eminent thing, and of greatest value, (though it be lesse in quality) yet the name is giuen to a man sanctified, according thereunto. For an elect person after his conuersion, is neuer termed as before, a sinner, the old man, an enemy to God, vngodly, vnlesse when hee humbleth himselfe before the throne of grace, in a voluntary confession of guilt (as the Publican, God be mercifull to me a sinner) but be called saints, righteous, good, holy, godly, & new creatures, as here. The words being thus explained, we are to passe vnto obseruations.

Three things are to bee obserued for our iustruction in this latter part of the sentence. The first is the benefit of a blessed change wrought in all Gods elect, from oldnes vnto newnes, from corruption vnto grace. There is nothing besides God himselfe, but it is subiect to change; there is a change in the weather, frō faire to foule, and from foule againe to faire : from tempest to calme, and from calme to tempest : in the sea by ebbing & flowing,

The benefit
of a
blest
change.



ing: in the sky, it being sometimes clowdie, sometimes brightsome and cleare: in mens bodies from strength to weaknesse, from health to sicknes, and contrariwise: in mens ages there is a change, whiles we passe from infancy to childhood, from childhood to youth, from youth to middle age, from middle age to dotage, and from thence to the graue: also in mens estates, some of rich being suddenly made poore, and of poore being suddenly made rich: some raised from the dunghill to sit in the throne with Princes, others cast downe from their seats to lie in the dust with beggars: in kingdomes and common wealths there is a change too, of Princes, of lawes, of governments: there is a change of seasons and times, winter turned into sommer, and sommer againe turned into winter, the day giuing place vnto the night, and the night vnto the day: the old yeare passing, and the new yeare succeeding: finally, the whole world shall bee changed euen as a garment, so shal God change the heauen and earth, & there shall bee new heauens & new earth. And as in all things created there is a change, so the elect of God in respect of their spirituall estate, doe meet with sundry

dry changes: first, they were changed from innocency vnto corruption, being made righteous and blessed in *Adam* by creation, through his fall they became sinners, seruing diuers lusts and pleasures, & children of Gods wrath, obnoxious to his iudgement. Secondly, they are changed by the spirit of Christ, from sinne and miserie, vnto righteousness and life, their iniquity being forgiven them as touching the guilt and condemnation, and beeing corrected and cured as touching the power and dominion of sinne: they haue Gods image of righteousness and true holinesse restored vnto them, and another and new nature as it were, being created in them: they begin to know God & put confidence in him, as in a louing father, they vnfeignedly loue him, and his word and his children, they seriously feare him, and walke in his commandements, leading a pure and vnblameable life, as becomes new creatures.

After this change there followeth another, which is a change from grace to glory, from vnperfect sanctification to perfect glorification, when all oldnes beeing utterly done away, all things shall be come absolutely new. In these changes the reprobate

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probate partake with the elect in the first onely: for being made righteous in *Adam* by his disobedience, they were made sinners and accursed. Thus they change once from the better to the worse, but after that, they neuer make more changes; as the Psalmist saith of al the wicked, that they know no change, they sticke still in the corruption of their nature, in the clefts of their sinne, growing still vpon the rotten stocke of old *Adam*, being still dead in trespasses and sinnes, walking after the flesh, and bringing forth fruit to death. True it is, that many reprobates that liue in the Church, especially vnder a sound and constant ministerie, they haue a certain change wrought in the, being before ignorant and prophane; they receiue the truth taught them into their minds, they acknowledge the truth which they doe vnderstand: they ioy in it, they forsake the filthinesse of the world; they cleaue to good ministers, they shew loue to their persons and doctrines, they shew a liking to good things and good men, they amend many things in themselues, they call vpon others for reformation of life: finally, their house is swept and garnished (as the Scripture saith) and yet this chāge
it

it is without change, their old things are not passed away, all things are not become new in them: it fareth with them as with men who being much in the sunne, they are by the continuall shine and heat thereof, somewhat discoloured and of a tanned hew, but not pure and perfite black: so it is with many professors, because the sonne of righteousness Christ Iesus, in the beams of his gospell, hath long shined vpon them, therefore they are altered and changed from that they were, not with a thorow and effectuall change, but with a light and sleight change. Hence it is, that in the good things, which they do, being not led by the spirit, they haue not faith for the ground of their actions, nor the word of God for their rule, nor Gods glory for their marke: their works proceed not from a good conscience, a pure heart, and faith vntained, but from selfe-loue, out of a desire to please themselves and others, and to gaine credit amongst men, or to auoid worldly shame, or for reward sake from God, or such like sinister respects. Likewise, whereas they forsake and leaue many of their sinnes, it is not because they hate and abhorre sins, as they be the offences of a good God, the

breaches of his iust lawes, and the causes of his sonnes bitter death: but it is either the feare of iudgements from God, or their respect of reputation from men, keeps them from running into such excesse of riot as other men doe: It faring vvith them as it doth vvith a field or garden, vvhere the tops of the vveedes are nipt off, and the roots left sticking in the ground: or as it doth vvith a running brooke, where the streame is damd and dried vp, but the spring head is not stopd and dammed; and therefore in those fields the weeds will rise vp as fast as before, & in those brookes the channell will bee as full of vvater as afore: so it fareth vvith these men, they haue externall piety, and labour to suppress the outvvard act of sinne, being free from vn honest words & deeds; but the roote of sinne is not mortified and killed, the affections of the flesh are not mortified and crucified, the heart was neuer framed to sound faith & loue: therefore in procelle of time, they do fall from their righteousness, and returne with the dog to their vomit, and with the sow to their wallowing in the mire, their latter end being made worse then the first.

Secing then this blessed change which

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is by the grace of new birth, is proper to the elect, and is no where found, but in them which are become one with Christ: it is therefore no hard thing by this change to iudge of our election in Christ, and of our vocation to him. Whosoeuer they be, which do find in themselves the strength of sinne broken, and hauing still corruption in them, are yet deliuered from the tyrannie of it, not obeying sin in the lusts thereof, but hating and struing against those sinfull affections and waies, which they were wont to embrace and follow: also louing and practising those dueties of christianity, & of their particular callings which they were wont to loath, or to doe for fashion sake onely, studying to please God in one duty, as well as in another, leauing one sinne as well as another, and finally, accounting this the chiefe honour of a christian, to deny himselfe, to mortifie his lusts, and to liue vnto God, esteeming all other things which are without renewing in Christ, whether it be riches, honour, learning, eloquence, birth, nobility, to bee no better then losse and dung: these who are thus reformed, haue an euidence which cannot deceiue them, that they are in Christ, his very true members,

sonnes, and daughters of God, and heires of heauen, because they are new creatures: for to be in Christ and to be a new creature, are (*termini co-uertibiles*) terms which mutually and reciprocally are affirmed one of the other: for as he that is in Christ is a new creature, so hee that is become a new creature is in Christ, he that is a true Christian, is new borne; and who-soeuer is new borne, is a true Christian: contrariwise, if no new creature, then as yet no true Christian. This is infallible & most certain.

2
Duty.

Hauiug thus farre spoken of the benefit, in the next place wee are to consider of a duetic which is taught vs from this latter part of the sentence, namely this, that such as are effectually renewed and changed, being but vnperfectly renewed, are bound therefore to profit daily, and grow in newnes of life, encreasing from knowledge to knowledge, from grace to grace, from strength to strength, till they become wholly new. As in other things, there is an increase and growth, yong plants become tall trees; fruits, as figs, grapes, being at first little they waxe till they come to their due ripenes & bigness; Lambs grow till they bee sheepe, calves till they be oxen, and infants till they

they be men: so in Christianity there must be a progresse from one measure of holinesse, of wisdom, of loue, of feare, of obedience vnto another, vntill we become perfect, without spot or wrinkle, or any such thing.

They therefore which thinke they may be Christians and stand still at one stay, deceiue themselves. For in our Christian profession if we be not proficient, we be deficient, we goe backward except wee goe forward: all our graces are but shadowes of graces, except they continue and increase: and our obedience is but counterfeite, except it daily grow better and stronger: If we be true Christians it will be with vs, as it was with Christ our head, who grew as in stature, so in wisdom & in grace. What numbers of men doe beguile themselves, whiles looking vpon other men, whom they see to bee more ignorant and lesse reformed then themselves, they are straightway perswaded that they are in good case because they be better then others be? whereas in truth they are neuer in good case, nor in the estate of true Christians, til they mightily strue to exceed themselves, labouring to liue better to day then we did ye-

1. Pet. 1.
5.6.

sterday, to doe more good this yeere then we did last yeere, and as wee increase in yeeres to increase in wisdome and goodnesse, giuing all diligence heereunto, so to ioint vnto our faith, vertue; vnto vertue, knowledge; vnto knowledge, temperance; vnto temperance, patience; vnto patience, godlinesse, &c. That these things may both be and abound in vs.

3. Motiue
to exercise
& increate
in godli-
nelle.

Lastly, for our better encouragement to pursue and follow after these vertues, wee are to consider that these are the things which our text calleth [New.] New things we know are as a Load-stone to draw our loue toward them. Mans nature is desirous of new things, and mans reason preferres things that are new; and the heart of a man renewed must the rather imbrace and exercise righteousness and holy words and workes, because they are new things, being works of the new man, and the way wherein wee are to wa'ke vnto the new Ierusalem which is aboue.

Many and weighty bee the moriues, which may put heart into all Christians, continually to study how to please God more and more, and to liue better and better: as first, that it is the will and commandement of God that wee should so doe

doe. Also it greatly tendeth to the glory
 of his name, to the honour and credite of
 the Gospell and of our profession, to the
 testifying of our faith, to the sealing vp of
 our election, to the comforting and con-
 firming of the godly brethren, to the con-
 founding and grieuing of Satan and the
 wicke. Finally, Gods benefits private
 and publike, his works of iustice in cor-
 rections and punishments, our voves and
 promises, secret and open; the feare of
 hell, the hope of heauen, the loue of the
 Father, the grace of the Sonne, the com-
 munion and comfort of the spirit; all and
 euery one of these are so many obligati-
 ons and bonds to tye and bind vs to bring
 forth the fruits of new obedience more
 plentifully: yet this is not the least induce-
 ment heereunto, euen the title of new
 things, which is by the holy spirit put vp-
 on these fruits, to admonish and excite vs
 that as in other matters we loue and like
 newnes, as new houses, new furniture,
 new vestiments, new vessels, new books,
 new plate, &c. so we should prouoke our
 selues, to affect about all things to loue a
 new heart, a new spirit, a new life and
 conuersation. Iudge you how vnsecureable
 it is that all things about you being new,
 your

2.
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14



your selues onely should not be new? that wee should be pleased to haue our face, our hands new washed, our hat, our gowne new, our band, our shirt our shooes new, and yet our heart and our manners still to remaine old? To conclude therefore, let this text, and let this title and time admonish you to put on the new man, to be renewed in the spirit of your minde, resolving herein to doe otherwise then yee were wont to doe, which is to say, when the new yeere comes about, yet still to like and to keepe your old fashions and customes, your old courses and conditions, to bee the same that yee had beene, to goe from Sermon to dinner, and hauing well eat and drunke, to fall to play and sport, and then to returne to your old steps wherein yee walked in the yeere before, as though yee were already become so good as yee could not be made better, as if yee did release onely old things, and that new things were out of taste with you. My brethrē, this would not be so; and that it may not be so, let vs pray God, with the new yeere to giue vs new hearts, and new mindes, and such measure of his grace, that we may endeaour to doe more duties and better duties then

cuer

euert wee haue done. For Christianity is like a great building wherein a man must proceed by degrees : first, to lay the foundation, then to reare the walles, afterward to set vp the rooffe, and lastly, to trim it. Such a building as is stately and large, it may be begun this yeere and not ended in seuen yeeres following. We say in our common Prouerbe, that *Rome* was not built in a day : so I may say of Christianity, it is a worke which will aske much time and great labour: for besides the daily decays and wracks which we suffer by the malice of Satan, corruptions of our owne hearts, and of the times which are continually to bee made vp and repaired by renewed repentance ; there is also a great deale of worke behinde, much wanting of perfection, much oldnesse to be corrected and cast off, and much newnesse to be followed and striuen vnto, and therefore all praier, care, endeauour watching and whatsoeuer else wee may doe, will bee found little enough to bring our building to perfectnesse. Yet we haue but a little time remaining, the number and terme of life our drawes to a period apace; so much the more heede and diligence is to be giuen and vsed, that our remnant daies

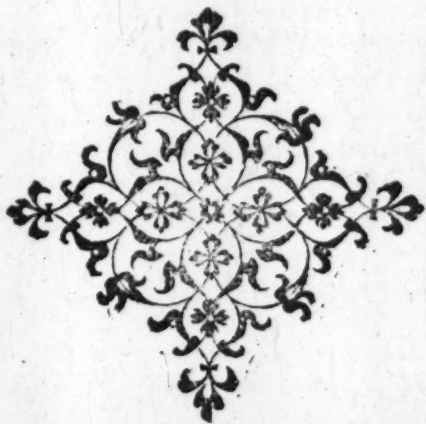
daies which are to come bee rightly im-
ploied to the best furtherāce of our selues
in holinesse of life : especially knowing
that our labour in the Lord shall not bee
in vaine. For there is a crowne of im-
mortall glory laid vpin the heauens for
all which strue hard toward the marke.
To which he bring vs which made vs, for
his merit that redeemed vs, through the
leading of that spirit which sanctifies vs,
the Father, Sonne, and Spirit: to whom
bee all praise and honour, both
now and foreuer heere-
after. Amen.

FINIS.



A
SERMON OF
THE SPIRITVALL
Combat, betweene the two
Lawes of sinne, and of a mind
renewed by grace :

O R,
OF THE STRIFE BE-
tweene the flesh and the Spirit,
preached in *S. Georges* in Canter-
bury, *Aug. 8. 1609.*





TO THE TWO
right vertuous and Chri-
stian Gentlewomen, his wor-
shipfull friends, Mistres Anne
Paramor and Mistres
Mercy Brest.



When I had finished this
short Sermon, touching
the spiritual combat,
betweene grace and re-
maining sinne, amongst
all my Christian friends, I thought of
you two as fittest, in whose name I might
publishe it to the world. For I called to
minde how you had beene exercised in
this battlc, betweene the flesh and the
spirit, betwene grace and corruption:
Though all your daies haue beene daies
of peace outwardly, yet yee haue abid a
great

The Epistle

great fight of afflictions within: as Rebecca felt a strife in her wombe, the two twinnes struggling together: so you haue felt in the wombe of your heart a bitter and tough combate betweene the old man and the new.

There be a great number of Christians in the world very like those Israelites whom wee read of in Iudges 3 That they knew not all the warres of Canaan: I say likewise, of innumerable Gospelers, they be utterly vnacquainted with all the warres of Christians, being at a league with iniquity and hell, they neuer strooke stroke against sinne and satan, but full many for them. It is farre otherwise with you: For euen as it is said of David, that hee was a man of warre and did fight the Lords battles: so (though yee be a paire of weake women) yet your hands haue beene taught to war and your fingers to fight; you haue and that valiantly fought, and still doe fight the Lords battle against the whole host of your sinnes, vnder your Captaine and Generall

Dedicatory.

Generall Christ Iesus, who as once in
himselfe, so now in you (as in all other
his members) is still more then a Con-
querour ouer the power of Satan and
sinne. Dauid prospered not better in
his warres, then you haue done in yours,
through the power of Christs might.
Heerein yet are yee unlike to that godly
King, that his warres hindered him so as
he could not build a Temple to the Lord:
this worke required times of peace, and
a man free from such distractions as ac-
companie warres. But in the midst of
your bickerings and hot skirmishes you
haue had the mercy from God to build
him a Temple, euen a spirituall house,
your bodie and soules, being the habita-
tions for his honour to dwell in, where he
maketh his mansion by his spirit which
is in you, and delighteth to rest there, en-
abling you to endure the combate with
your soule-enemies, furnishing you with
that compleate harnesse, instructing you to
the right vse of your weapons, framing
R your

The Epistle

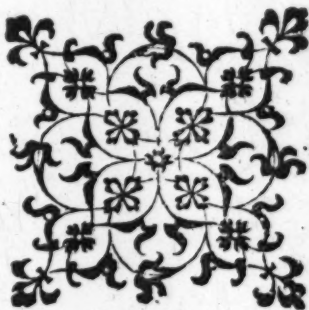
your hearts graciously to repentance vpon
fals and wounds receiued in the fight,
raising you vp and renewing your
strength and courage daiely. And fi-
nally making you fruitfull in euery good
worke to the praise of his owne name;
of whom it is ye haue both the will and
the deed, both meanes to doe much good,
and a minde to imploy your talent to the
best aduantage for your Lord. Giue God
the glory, & hold on in your course, wor-
king out your saluation in feare and
trembling; so being humbled and made
afraid by sight of your inbred corruption
and great infirmities, as that yee looke
vpto Christ with the eie of faith, and
in confidence of his might bee bold and
couragious. Finally, fructifie in all good
works, as trees planted by the Riuers of
water, doe bring forth mature and sea-
sonable fruit, and as they who be plan-
ted in the house of God, still flourish like
a greene Oliue, and bring forth more
fruit in your age, standing firme and un-
remoneable

Dedicatory.

*remoueable as Cedars of Libanon,
knowing that your worke in the Lord
shall not be in vaine. To whose protecti-
on I commit you.*

Yours in all duty,

T. W.





A
SERMON OF
the Spirituall
Combat.

Rom. 7. 22. 23.

22 *For I delight in the Law of God concerning the inner man.*

23 *But I see another law in my members rebelling against the law of my minde. & leading me captiue vnto the law of sinne.*



He third part of this Chapter beginning at the 14 verse, containeth a description of the spirituall cōbat, which is in euery regenerate man, set forth in the person of *Paul* himselfe, who in the verses before our text, hath propounded and acknowledged these things. First, that he
was

Verse 14. was sold vnder sinne : that is to say, that
 he was in part subiect vnto sinne. Secondly,
 for prooffe of this, he hath affirmed two
 things: first, that the desire of his heart
 was to doe that good which the law re-
 quires, which hee expresseth in these
 termes, He would do good, he would not
 do euill, he consented to the law that it
 was good. to will was present with him.
 Secondly he affirmeth, that he was so hin-
 dred by sinne, that hee could not doe his
 owne will and minde : this hee expresseth
 in these termes, He did the euill which he
 hated, euill was present vvith him, and sin
 dwelt in him. Next the Apostle openeth
 his matter by a distinction, vvhich is this:
 so farre as he was renewed, hee willed the
 thing that was good, but so farre as hee
 was vnrenewed, hee willed that which
 was euill.

Ver. 14.

ver. 21.

ver. 20.

ver. 17.

Now in this presēt text we haue a further
 Ver. 22, 23. explication of this spiritual conflict, which
 Coherēce. is more fully and plainly deliuered; for
 in the 22 verse hee saith, that his inward
 man delighted in the law of God, which
 is more then to will that which is good, for
 it is to wil it with a great and seruent plea-
 sure in it, and in the Law which commā-
 ded it. Againē, hee saith, the law of his
 mem-

of the spirituall Combat. 3

members rebelles, &c. Which is more then to will and to doe euill: for it is as much as to will and doe euill with a strife, to bring the whole man vnder the gouernment of sinne, so as this text containeth two parts.

1 First, the oblectation or delight, which a renewed mind taketh in the law of God, rightly vnderstood.

Diuision.

1

2 Secondly, the reluctation and fight which sinne maketh against the gouernment of the spirit in the mind of a renewed man.

2

I delight in the Law of God] The words are first to be expounded, then the doctrine to be gathered and applied. [*In the Law*] By the Law he vnderstandeth the

Expositi-
on.

Law.

morall Law or ten cōmandements, which reuealeth the will of God touching duties to be done to God, to our selfe & our neighbour, as appeareth by this reason; because vnto this law hee opposeth the law of his members, and the law of sinne, which is most opposite and contrary vnto the morall law. Againe, the instance in the 7 verse of this Chapter taken out of the morall law, and that testimony giuen to the law, that it is spirituall, ver. 14. proueth that in our text, and thorowout

this Chapter hee speaketh of the morall law.

By the inward man, some infected with heresie, and some of weake capacity, vnderstand onely that part of our soule which is rationall, called the mind, or the vnderstanding: whereas by the inward man in the phrase of the Apostle, is signified the whole man, euen whatsoever is within him, or without him, his mind, his will, his flesh or body, so farre forth as they are renewed by grace: and so much as is not renewed either in soule or in body, in *Pauls* language, is termed the outward man. And this is to be noted in this argument of sanctification, that in the stile of Scripture, the termes, the old man, sin, the flesh, the outward man, the law of sinne, the body of sin, the body of death, are equiuallent and import one thing, that is, all that which in the child of God is vnregenerate. Likewise these words, spirit, grace, new man, the law of the mind, inner man, are synonyma, and do signifie so much as is regenerate either in the soule or bodie.

Thereason vvhy the regenerate man is called the inward man, is because his pleasure is placed in forgiuenes of sinnes,
righte-

of the spirituall Combat. 5

righteousnes, holines, and other spirituall graces and blessings, vvhich are inuward things, hidden from the men of this world: and the reason why that vvhich is vnregenerate is called the out-ward man, it is because it altogether taketh pleasure in riches, pleasures, honours, goodly shewes, and such other things, as be out-ward, sensible and earthly. Looke how much our delight is these in things, so far, and so much we are carnall and outward. Sinne.

Now then when the Apostle saith he delighted in the law of God in the inuward man, it carrieth this sense, that he did vvith cheerefulnes in his soule and body, and the powvers thereof, both know and practise the vvill of God declared in his morall lavy, according to the measure of grace giuen him.

This verse then affordeth vs a marke of a regenerate person, vvhich is this, that the lavy of God, though it discover his sinnes, and denounce iudgements against them, and enioine him much vvorke full of labour and difficulty; yet it is very delightfull vnto him, and his heart taketh great pleasure in it. The lavy to an vnregenerate man is hatefull, because it vttereth and threatneth those sinnes vvhich he loues

loues, and commandeth such dueties which he hates: but a person regenerate which hath begun to hate his sinnes, and to loue godlines, doth reioice and delight in the law, not onely because it sheweth him the good way, but euen in this very respect, that it doth reueale and rebuke his sinnes, that hee may bee driuen vnto Christ to lay faster hold on him.

Scripture. The proofes of this must bee fetched from the testimony of Scripture, & from reason grounded vpon Scripture, and lastly, from experience of persons regenerate. In the first Epistle of *Iohn* 4 it is thus written, They that be of God heare Gods word. In the Gospell of *Iohn* 10. My sheepe heare my voice, saith Christ, that is to say, willingly they heare it with delight in it, and loue to it: for thus the sheepe heare the whistle, and call of their shepheard.

Reason. Great reason haue the children of God thus to be affected towards Gods word: for the word euen of the law, though it be not the seed whereof they are begotten; yet it is that sincere milke whereby they are nourished vp, as *2 Pet. 2. 1*. They haue reason therefore to take delight in it, as yong children in the sucke of their mothers

of the spirituall Combat. 7

mothers breast. Againe, the law, though it be not that light which enlightens their eyes to see Christ, yet it is a light to direct their steps, and a lantern to guide the feet of such as be already come vnto Christ: and therefore it is delightfull to them as naturall light is to the bodily eye, of him especially who hath long bene detained in darknesse.

Moreouer, if natural men be delighted with goodly pictures, well and artificially drawne, no meruaile, if the spirituall man bee delighted with the law, which is a most absolute image and portraiture of a righteous and iust person: yea the law, it is the very image of God himselfe, and as a glasse wherein his perfit iustice is to be seene: Besides, there is cause enough to delight in the law, in as much as though it teach not the meanes how to be saued; yet it doth chalke out the true way wherein they are to walke which shall be saued: It is the rule of a good life, though it bee not the cause of eternall life, albeit it doth not giue vs faith and remission of sinnes; yet by giuing vs a fuller and clearer insight into our seuerall sinnes and wants, that wee may the better perceiue what need we haue of Christ, how much we are beholden

3
Experi-
ence.

beholden vnto him, and stirred vp more earnestly to beg the benefit of his grace, as well for reformation as for remission, euen this were sufficient reason to moue all godly persons to take great delight in it; yea, if there were no more in it but this, that it was the Schoolemaster that displed them, and droue them to Christ. If we will now hearken vnto experience, it will tell vs how much the godly in all times haue bene delighted with the law of God *Jeremie* the Prophet he saith: Thy word O Lord, it is my ioy. The Prophet *David*, as it hee had lackt words to expresse his loue and delight in Gods law, saith, O how do I loue thy statutes, how deare are thy testimonies vnto me. *Psal.* 119. It will be worth our consideration to marke by what similitudes his delight in the Law of God is declared vnto vs: They are dearer to me (saith he) then thousands of gold or siluer, *Psal.* 119. more to bee desired then gold, yea then much fine gold, sweeter also then hony and the hony combe, *Psal.* 19. 10. It is knowne that great is the pleasure that our tast and palate findeth in the hony and the comb, and that it is no small delight that the worldling taketh in seeing and fingering his

of the spirituall Combar. 9

his gold, especially when it is of the finest; yet such and so exceeding great is the delight and pleasure which godly *David* tooke in Gods Law; which he accounted as his heritage and portion for euer. *Psal.* 119. Grounds and farmes if they come vnto vs by inheritance from our parents, giue vs not a little delight and contentment. Now Gods children they are so delighted with the law, as if a great portion or heritage had befallen them. Again, I delight in thy law, as one that findeth a great spoile (saith the Prophet:) another similitude taken from Souldiers, who after victory obtained, diuide the spoile with ioy, especially if it be a great spoile and a rich one. And as it was with *David* the father, so it was with *Salomon* his sonne: for they both had the same spirit of grace, working in them the like delight in Gods law: for as appeareth by his booke of Prouerbs, it was neither siluer nor gold, nor pearle, nor precious stone, nor ought else whatsoeuer mans heart could desire, that hee valued and loued as hee did the wisdom of Gods law: and to be short, we haue blessed *Paul* the paterne of a regenerate man, protesting his consent to the law, & his delight 14.

it, as in a thing that is good, holy, & iust. Now that which *Peter* saith of faith in the gospell, that all beleeuers haue the like precious faith, that may truly be affirmed of delight in Gods law, that all the regenerate haue like ioy in it. Like delight (I say) not equall delight, of such qualitie, though not so much in quantity; the spirit of regeneration framing the hearts of all the faithfull to delight truly in the law of God, though not so feruently one as another. And if the godly are delighted with the law, how much trow you are they delighted with the gospell? if their delight be such in the word of commandement, what is their delight in the word of promise? if they take pleasure in the word that rebukes sinne, what may be the pleasure (thinke you) that they take in the word that forgiueth sinne? if the precept bee ioious to vs which inioines vs vvorke, how ioifull is the doctrine which offereth grace? when there is that sweetness in the law, which can bring vs no further then to see the need wee haue of Christ by opening to vs our sinne and miserie; how hony-sweete is the gospell which is the power of God to saluation, to all that beleue? If the glasse please

of the spirituall Combat. 11

vs which shewes vs our spots and shame; oh how will that mirrour please vs that transformes vs into that Image of God from glory to glory, as by the spirit of Christ ! O how comfortable is the salue and medicine that heales the wound of conscience, when the instrument that openeth and makes vs to see & feele the wounds, proues so delightfull

Finally, how should not the tidings of peace and good things breed gladnesse, when the word of feare and terror makes glad the inward man of Gods children ? From this delight which the regenerate haue in the whole word of God, springeth the delight which they haue in the Ministers and interpreters of that word, which labour in the word and doctrine, and like faithfull and wise Stewards giue to euery one in the familie their portion of meat in due season, milke to babes, strong meat to such as haue their senses exercised in the word, taking care of the whole flock, feeding it not by constraint, but of a ready minde, liking better of the worke and duty, then of the benefit and dignity of the ministry. O how beautifull are the very feete of such, to all such as loue the

Lord

The delight also in
Ministers
for the
word sake.
A description
of a true
Minister.

Lord Iesus, and his word in sincerity. A mans eie is a deare and precious part, yet would the *Galatians* (as infirme and weake as they were) haue pluckt out their very eyes and haue giuen them to *Paul* that begot them in the word, yea they esteemed of him euen as of the Angel of God, euen as of Christ Iesus. The precious life of man is more worth then all the comforts of life, yet such was the delight and loue which *Priscilla* and *Aquila* bare the same Apostle, as for his life they would haue spent and lost their owne. *Rom. 16.4.* What should I speake of the Christians at *Damascus* and at *Philippi*, how willingly they parted from their goods and hazarded themselves for their teachers, *Act. 9. Phil. 1.* And as the Ministers of God for the word sake, so for the same cause Gods Sabbath is delightfull and deare to Gods children, they long for it before it comes, and they cheerevpon it in their hearts, when it doth approach, and sanctifie it with some measure of alacrity and comfort when it is come. The men of this world haue not more ioy and gladnesse in the daies of their vintage and haruest, then Gods children haue in the Lords day.

wee

They delight in
Gods Sabbath.

of the spirituall combat. 13

we may take a scantling of their delight and comfort which they haue in frequenting the Lords house on the Sabbath, by the exceeding greatnesse of their griefe and heauinesse, which they conceiue because of their restraint from it, *Psalm. 42.* This cost *Dauid* many a salt and bitter teare, as on the other side, Vse of this doctrine. his freedome to come into the Lords house vpon the Sabathes, filled his heart with ioy and his mouth with laughter, *Pf. 122.* how did I reioice when they said vnto me, *Come let vs go vnto the house of the Lord.* These things being so, that the spirit of regeneration where it is giuen, engendreth such a delight in the Law the word of obedience, and in the Gospell the word of faith, in Pastours and Teachers, the ministers of this word in the Sabathes and assemblies, when and where this word soundeth; then what audience haue wee, what a sure token and witnesse is it of our regeneration that we are borne anew by the spirit of God, when we can finde our hearts delighting & reioicing themselves as men are cheered at a feaste in the doctrine of godliness contained in the Law and Gospels; that as worldly men are moued to delight

in the presence and possession of earthly profits, Siluer, Gold, Lands, Houses, Credit, and worship, and such like outward things, so wee counting these things as they are meere vanities, can fixe our delight and comfort in such inward spirituall graces as bee offered and conueied vnto vs by the blessed word of our God and the holy ministry thereof. Oh thrice blessednesse, the soule can delight it selfe in these things.

Obiection
against
former
doctrine.

But peraduenture, some will be ready to object and say, that this can be no such certainty of our regeneration, seeing it is written of those that are likened vnto euill ground, and fall away in temptation, *Mat. 13.* That they receiue the word with ioy. There bee also diuers examples in Scripture, both of Hypocrits and wicked men which haue shewed their delight and reuerence to the Word and Ministers thereof, it is written of *Herod*, that he reuerenced *Iohn* & hard him gladly, *Mark 6.* of *Simon Magus* that he did belecue and cleaue vnto *Phillip*, *Acts 8.* and if *Iudas* had not shewed some delight in Christ, in his doctrine, in his myracles he could not haue held the reputation of an Apostle so long. Finally, doe wee hearers

of the Spirituall combat. 15

not see our Churches replenished with hearers of all sorts both bad and good, shewing their delight & loue to the word, and therefore it should seeme to be no such great matter to delight in the word?

It is very true that great is the likenesse betweene the hypocrite and the true child of God in this matter of reioicing in his word, and so great, as it is not easie to discern it, many haue beene deceived about it. Thinking that they had the ioy of a faithfull man, when they were not gone one inch, no, not a haire breadth beyond the delight of an hypocrite. Yet a manifest difference there is, and it will be our wisdom to learne and obserue it: difference there is, ¹ in the measure of their delight, ² in the matter, ³ in the nature ⁴ and in the effects. As touching the measure, no hypocrite is able to say that he delights in the law as one that findes a posie, or that it is sweeter to him then hony, deerer then siluer or gold, loued as his heritage; whereas there is none of the children of God that delights in these externall and wordly things, as they doe in Gods word, Ministers, and Sabath: for though all regenerate persons haue not one measure of

Reply and
answer.
Let al readers consider it.

Measure
of delight.

delight, as they haue not of knowledge and faith, yet in the meanest Christian it is so great as it exceeds and drownes his delights in worldly things being hartely sorry their delight is so small, strīuing to attaine the best measure.

Matter of
delight. For the matter of their delight: the godly mans delight it is in the law, and in the Gospell, so is not the delight of the hypocrite: he cannot be truly said to delight in the Law, or Gospell, or in the word of God. It cannot be denied, but the hypocrite vpon the hearing of the word, of law and Gospell, being enlightened to know the doctrine, he taketh delight in this knowledge, it is a pleasure to him to vnderstand such things as the word propounds, and the things which are vnderstood being new, and strange, as also sundry and diuers, this variety and nouelty of the matters which he knows by the ministry of the word is the ground of all his delight and not the word it selfe, as it is Gods word giuen to declare Gods will for our duty and saluation, as appeareth in this, that the same word which he delighteth in, when it instructeth and teacheth him, and when it promisetht comfort and good things

of the spirituall Combat. 17

things to him; it is hated and detested of him when it detesteth priuie corruptions and rebuketh them, as it is to be seene in *Herod*, and in *Iudas*, who abhorred that word that laid open and blamed their secret lust: and of all hyhocrits, that is true which Christ saith, that they hate the light, because their works be euil, *Ioh.*

2. Now the child of God hath his delight in the law and in the whole word, so as whether it comforteth, or teach, or exhort, or threaten, or reprove, it is stil sweet and pleasant to him. Howsoeuer the child of God in the strength of a corruption raging, or fit of a temptation deceiuing him, he may shew some mislike of rebukes, yet when he comes to himselfe such as reproveth him shall at last finde more fauour, then he that flattereth him with his lips.

Psal. 141. 3

The third difference is, in the nature and kind of delight: for albeiteach delight, that of the hypocrite, as well as that of the godlie proceede from the spirit of God: yet so, as the hypocrits delight which he hath in the word, it comes from a generall inlightening and common grace of the spirit breeding in him besides the light of knowledge, a certain

Nature
and kind
of delight.

feeling of the sweetnesse of Christ and his doctrine. It being written euen of such as fall away, that they taste the good word of God, and the powers of the world to come, *Heb. 6.4.* as a man tasteth meat and is not fed with it, or as one that tasteth a sweet morsell and afterwards spits it out againe; such is the taste and delight of an euil man whose heart is false slender and sleight, vnfound and such as lasteth not, but vanisheth away, nay, is turned into dislike and loathing, so as he can spurne against that truth, the sweetnesse whereof sometimes he felt in his soule: whereas the delight which is in the regenerate man proceedeth from a speciall worke and grace of the spirit by his mighty power rooting and grounding him in Iesus Christ by faith of the promise; whence there springeth a sincere loue and delight both in the word of promise the seed of his new birth, and in the word of the law, the milke and the seed whereby he is nourished vp, the sweetnesse and comfort that he takes in heavenly doctrine, being like the comfort of one who tasteth and eateth, digesteth and concocteth good meate to the nourishment and strengthing of his body
whereof

of the Spirituall Combat. 19

whereof it commeth that the godly mans delight in the word, being sound is also lasting and constant, and as his faith in Christ, and repentance towards God is increased by the word, so his delight in the same word is increased more and more, as the Sunne shineth more and more brightly till it be perfect day.

The fourth and most sensible difference, is in the diuers effects which follow their delight. Which I expresse by this Similitude of two Painters, which both together at one time doe view and looke vpon a cunning picture well and Artificially drawne; the proportion, and lineaments, fauour and whatsoeuer else is to be obserued, being in such liuely manner represented as they both are greatly delighted with the workmanship, but when they are gone away from it, the one, by his delight which hee tooke in the picture is caried and led no further but to speake of it, what a goodly picture he hath seene, and to giue the vvorke-
Effects & consequences of this delight.
man his due praise and commendation: he neuer studieth, nor once goeth about to make the like, to expresse the picture which he saw, nor to imitate the workmanship; whereas his fellow by the pleasure

sure that he had in the picture is moued to attempt the making and drawing out the like, and to expresse the art and skill which hee did see, by doing the like, according to his patterne: and when he casts his eie vpon his owne worke and perceiueth how farre he commeth short of the patterne, he is much grieued, striding still to come neerer vnto his first type: euen thus the case standeth betweene hypocriticall and true professors as it doth betweene these two Painters; they both together heare the word and there doe behold the picture of a perfect man made and fashioned by Gods own finger: and they are both pleased and delighted with the image of a righteous man which they see printed before them vpon the Tables of the law: but when they are gone, there delight hath farre differing effects: for the hyocrits delight bringeth forth nothing but talking and praises and profession of the word, it sets him not a worke to expresse the Image which he saw, to transforme himselfe into it, he labours not to draw his knowledge into practise, if hee doe some outward workes that is all, he strives not to subdue his reason, will, and affections

to

of the spirituall Combat. 21

to the obedience of the word, that he may be like vnto God, bearing the image of his righteounesse decribed in his Law: on the other side the godly person, not troubling himselfe so much with praises, and outward profession of the word in steede of talking of it, hee endeauoureth the practise of it, and taketh great care and paines to expresse the Image of God shining foorth in his Law: hitherto hee is brought by his delight to study how hee may come neerer and neerer euery day to that perfect righteounesse of the Law, and hauing vsed his best endeauour to be a doer of the word, not a hearer onely, when he casteth his eie vpon his owne workes and perceiueth how faulty and defectiue they are, not answering that Protraiture of a righteous man, which he beheld with such delight, he findeth great displeasure and sorrow in his soule mourning for his imperfections and sins: yet so, as he laieth hold vpon the mercies of God in Christ, for the forgiuenesse of his iniquities, praying for more grace and endeauouring according vnto grace receiued, to come neerer and neerer vnto his patterne.

Thus it was with this our Apostle who
as

And Psal.

3.

That hee
was not
yet Perfect
but endea-
uoured
toward the
marke.

as he said of himselfe that hee delighted
in the law of God, saith also in the last
verse of this Chapter, That he serued the
same law in his minde, and in the 24. of
the *Acts*, That he endeaoured to keepe
an vnspotted conscience towards God
and men: and that *Dauid* that could say,
He loued and delighted in the law, could
assume also of himselfe, *I haue kept thy
word. Save me O Lord, for I haue kept thy
testimonies*, Psal. 119. And vntill we bee
able in truth to say, and to doe this, how
much soeuer wee like the word, or the
Ministers therof, or the Sabbathes, or the
publike assemblies, whatsoeuer shew and
profession we make of loue and delight in
them: yet all will proue no better then
an hypocriticall ioy or false delight,
and shaddowe of comfort which will de-
ceiue both our selues and others. Let it
suffice that we haue spoken thus much of
this 22. verse.

Second

Second Part.

Of the Rebellion of
Sinne.

B^{Text.}_{vers. 23.} *I see a Law in my members*] These words haue the second part of the Text, and it containeth two things. First, the strife and resistance that sinne made against grace in regenerate Paul: *I see a Law rebelling, &c.*

The second thing is, the successe of this strife what effect it tooke, *It led him away captiue to sinne.* Heere we are againe first, to examine the words and then to collect doctrine and apply it.

I see a Law] The word *Law*, is put heere in a large sense, for euery thing that he meaneth our sinne and corruption of nature, as appeareth by the last words of this verse, where he calleth it *the Law of sinne*: that is to say, sinne that is like a law, or would gouerne like a law. Now the whole euill of sinne, being at it were a body, as it is elswhere termed the body of sinne, and the body of death, the lusts and

Lusts of
sinne are
the mem-
bers of sin,
which be-
cause they
were in
himselſe,
they are
called his
members.

and motions of sinne, be as it were so many membris whereof it consists, and because sinne is as it were a Lord, or tyrant rather, whose lusts stand for lawes, concupiscence for commands, motions for mandates or edicts, seeking and striving to draw all the powers of the body and soule vnder their rule and government that all may become obedient to them, hence it is, that sinne with the lusts thereof are compared to a law. Such an impious thing sinne is, it lookes to command as a law or Lord: either it will be king, or nothing.

The law of
my mind,
what it sig-
nifieth.

To rebell
what it
meaneth.

Vnto this law of sinne and our lusts, there is set as contrary, the law of our mindes, whereby he meaneth a minde renewed with the grace and spirit of God, which is instead of a law, being forcible to gouerne and moderate: first, the faculty of the minde, and then all other faculties of soule or body, according to the will of God. Against this grace ruling (as a law) in regenerate persons, the law of sinne is said heere to rebell, that is to say, not onely to make opposition and resistance, but as it were to beare weapons, and to be in armes, waging warre against the good motions of the spirit as mortall

25 of the spirituall Combat.

mortall and deadly enimie vnto them. Like vnto a Rebelle that will cast off the law and gouernment of his lawfull Soueraigne to make his owne will and lust to stand for a law. Thus doth sinne rebell against grace it struggles to put downe grace, that it selfe with his wicked lusts may rule alone.

The words being thus expounded, let vs see what instructions will arise. First of all in the person of *Paul* wee haue an example of euery regenerate man, in whom there are two men, the old man and the new man, or two Lawes (as it were two Lords and Emperours), the law of the members, or of sinne, and the law of the mind, and these being of contrary qualities, the one earthly and the other heavenly, the one carnall the other spirituall, the one delighting in outward things, the other in inward, finally the one leading to Satan and death, the other to God and to eternall life: by reason of this contrariety it commeth to passe that there is a continuall conflict and combat in the soule of euery godly person, sinne and grace struing together as two professed foes, not onely which of them should raigne but which of them should exist and be: grace struing

Doctrine.

Fight betweene grace and sinne how bitter and dangerous.

striving to destroy sinne, and sinne striving to destroy grace: for it fareth in this conflict with sinne and the lust thereof, as it doth with a rebell that riseth vp in Armes and maketh insurrection against his naturall Prince, vpon pretence of title vnto the Crowne and kingdome: as *Absolon* rebelled against his Father *Dauid*, and as *Iereboam* rebelled against *Rehoboam* the sonne of *Salomon*. Such rebels as aime at a kingdome will not content themselves with this onely, to depose their lawfull king from his gouernment, and to cry downe his lawes, that they may set vp their owne, vnlesse they deprive him of his life too. As the Rebell *Absolon* consulted to take away the life of his Father *Dauid*. Experience of all times teacheth this, that rebelles will not suffer him to liue that standeth in their way to hinder their rising. Likewise the rebellious lusts of our corrupt nature, because euery lust wil be a law and a Lord to raigne alone, therefore they endeauour tooth and naile, as we say, to quench and quell the spirit of God vterly if it were possible and this it is which the Apostle *Peter* doth admonish vs of in his second Chapter 11. verse of his first Epistle, where he saith,

that

of the spirituall Combat. 27

that fleshly lusts fight against the soule. Hee
meanes against the grace and goodnes
that ruleth in the soule, and against the
saluation and eternall good thereof, to
strippe and void it of all, that it may perish
by iniquity : as souldiers and enemies
whose fighting is for no other end and
purpose but to spoile and kill. And on the
other side, the grace of the spirit which
gouerneth in the soules of regenerat per-
sons it seeketh and laboureth not onely
to keepe vnder the wicked lusts of sinne,
but quite to extirpe and roote them
out by little and little , whereunto
tend thole commandements which are
giuen vnto the faithfull, who are charg-
ed in the word of God not alone to
abstain from fleshly lusts, and to put them
off, and to lay them away : but to mortifie
them. *Colo. 3.* to crucifie them, *Gala. 5.* *Col. 3.*
that is to slay, and put them to death with
the two edged sword of the spirit of the
word of God: euen as Princes deale with
Rebells, whom being taken and appreh-
ended, they put them to the sword with-
out pitty or mercy, this is that same bit-
ter and bloody combat that deadly fend
which is betweene corruption and grace,
the spirit and the flesh in the new borne
children

Simile.

Simile.

Fight between reason and passion.

Fight between sin & conscience enlightened by y word.

Rom. 2.

children of God, and in them alone for the vnregenerate know not what this combate meanes they haue no experience of this battle, there is indeed a fight in all men, bad and sinfull men, as well as in the godly. For first of all in the wicked, there reason fights against appetite, and appetite and sence rebels against reason: but this fight is common to a Christian, with Heathens, amongst whom diuers by force of reason did so moderate their passions as for a ciuill life they equalled or exceeded rather sundry Christians, and diuers of them taking part with their passions against reason prooued worse then brute beasts. Again there is another fight betweene sinne and the conscience enlightened by nature and the word, which checketh and controllerth the motions of sinne warning and accusing men when they do any sinne: and sinne on the other side fighting against the light of conscience to extinguish and put it out, but this fight is common to a true Christian with the vngodly & hypocrites, in whom there is much and continuall wrestling between sinne and conscience, this snubbing and condemning sinful thoughts, saying before hand they are sinnefull doe them not, follow

of the spirituall Combat. 29

follow them not; and after they are done
and fulfilled, telling them that they have
done euill and deserue death: but as for
the third kind of fight mentioned in our
text: between the law of our mind, and
the law of sinne, that is, between a person
renued by the grace of the spirit, and the
sinne that still stickes in his nature, all e-
uill men are vterly vnacquainted with
this fight: For they being vnregenerate
they haue no sanctifying spirit & grace to
the renuing of them, but are wholly, within
and without, flesh, corruption and sinne:
and as Christ sayth of Satan that he is not
diuided against himselfe; Is Satan, (saith
he) diuided against Satan? so may I say,
that sinne is not diuided against sinne; is
the flesh diuided against the flesh? Doth
the law of sinne rebell against the law of
the members? If it were so, then the king-
dome of sinne could not stand nor endure.
Doth not our Sauour Christ tell vs that
where the strong man armed keepes the
house, there all things are in peace? *Luke.*
11. 21. It is therefore the righteous and
regenerate man, in whom the strong man
is disarmed by one stronger then hee,
and cast out, that hath experience and tri-
all of this tough and tedious, combersome

Rom. 7.
Ver la 7.
Fight be-
twene
grace and
sinne pro-
per to the
regenerate

and perilous battle, and vnreconcilable warre. Satan and sinne being thrust and turned out of possession seeke by all possible meanes to recouer it. To this end setting a work continually his sworn frends, and billed souldiers, euen a mans owne lusts and sinfull desires, to warre against grace, infidelity against faith, ignorance against knowledge, despaire against hope, hypocrisie against singlenes, pride against humility, vnkindnes against loue, wantonnesse and intemperancy, against chastity and sobernes, cruelty and fiercenes against mercy and meekenes, and finally corruption and sinne against grace and holines. For as the aire at the dawning of the day light and darkenes are together spread through the whole aire, and as water and wine are mingled together in one cuppe: so are holinesse and sinne, grace and corruption blended and mixed in the man that is regenerate: grace and the motions thereof crossing and hindring sinne and the lusts therof; and on the other side sinne crossing and hindering the motions of grace, and all holy desires: and this bickering is found in euery action and worke of our life. Whence it comes to passe that godly men as they cannot doe
all

The particular combaters in this fight.

The manner of the combat.

of the spirituall Combat. 31

all the euill that sione and Satan would haue done, because their euill desires are hindred by good desires : so neither can they do so much good and so perfectly as themselves would do, and the law requires to bee done, because their good desires are crossed and hindred by euill. This is it which our Apostle complaines of in himselfe, that he did not the good which hee would, but the euill which he hated, and when he would do good, euill was present with him : that is to say, it was alwaies ready and at hand to chop in, and resist his good motions, and so to trouble him that he could not keep on his course, with that cheerefulnesse and vprightnesse as hee would, and ought to haue done : and finally it is the same complaint he takes vp in this our text, that his inward man delighted in the law of God, but hee saw an other law rebelling against that law.

Hauiug spoken thus much of this spirituall conflict, we are to see what profit is to be made of it. First of all this doctrine serueth to reprove such as are well perswaded of their sanctification, and will say that they haue a pure and cleane hart, and yet neuer striue against their sinne, suffering their lusts to raigne in them as

4
Vse 3.
Of the former Doctrine.
Reproofe.

Libertine:
in professi-
on or in
life.

Lords which they serue and obey without resistance, whereas euery sanctified person hath within him two men, old & new, and two lawes, of the mind, and of the members, which alwaies struggle and strue together as the two twinnes in *Rebecques* wombe, hauing continuall & mortall warre together, as *Israel* had with *A-malecke*. Such therefore as giue themselues ouer to sin, committing vncleannes with their bodies, liuing in fornication & drunkenesse, contention, lies, slanders, swearing, railing, and such like, and yet will thinke or say that their heart is good and cleane, they are lyers, and there is no truth in them. *1 Iohn. 1. 5.*

2
Confuta-
tion.

Familists.

Secondly, not these Libertines only, but another sort of men as bad as they, are confuted by the former doctrine, such I meane as affirme that the elect in their regeneration receiue an absolute power to free them from all sinne, that it should not so much be in them to tempt the. Which if be true, then the doctrine of the spiritual combat is false; for there can bee no conflict with sinne, where there is no sin; where there is no enemy, there can bee no fight: but if there bee a perpetuall strife in euery regenerate person betwene the law

of the spirituall Combat. 33.

of sinne, and of Grace, then that opinion of perfect holinesse falles to ground, not onely as a false conceit, but is to be abhorred as a dangerous opinion, tending to puffe vp with pride such as beleue it to bee true and dreame of such a perfection to bee in them, or to driue to despaire such as thinke they ought to haue it, and yet finde it not in themselves. Perfection is a state fit for heauen, where there shal be no spot of sin. The life of the Saints in earth is a warfare, where the flesh lusteth against the spirit, and the spirit lusteth against the flesh. *Gal. 5. 17.* Our best perfection here, is to endeavour toward perfection, & to confesse our selues vnperfect, after the example of this Apostle, acknowledging that he serued God in his mind, and sin in his members.

Thirdly, this text ministreth consolati-
on to godly Christians which be infirme and weake, groning in the sense of their imperfections and encombred with the stirrings and motions of their sinful flesh, so as sometimes they feare themselves lest they be not sanctified: for such there is a twofold comfort:

First, it is a comfort to heare and vnderstand from the word of truth, that eue-

rie regenerate person is encombred with the rebellious lusts of sinne, though it be a tedious thing to be molested with such a rebel as sinne is, yet when we are taught by the holy Ghost that it is a sure marke of a Sanctified person, what reason is there to bee too much discomfited? For the shadow doth no more commonly follow the body, then this fight betweene sinne and grace doth follow the regenerate man; therefore where this fight is, there is regeneration, no fight no regeneration. This comfort will be much encreased if we consider that sinne so strueth in vs against grace, as it can neuer wholly overcome vs, so we resist: wee may and shall conquer and destroy it, but it cannot possibly destroy vs: but as Satan fought against Christ and himselfe tooke the foyle, so it is in this spirituall combat; sin is sure to be put to the worst in the end: for it is written, Sinne shal not haue dominion ouer you, because ye be vnder grace: *Rom. 6. 14.* Furthermore there ariseth much comfort euen from this particular example, that such a one as *Paul* was, an elect vessel, an excellent instrument of Gods truth, a man of singular wisdom and holines, should be tickled and troubled

of the spirituall Combat. 35

bled so with wicked desires, as inforced him to cry out and complaine of his misery in that behalfe, O wretched man that I am. Whosoever thinke that they belong not to Christ nor haue his spirit, because of euill lusts which be in them, and rebell against their mind, let them call to mind this example of *Paul*, and plucke vp their spirits. *Paul* would not haue set down this spirituall combat in his owne person but for the greater consolation of the Church of God.

Lastly here is an admonition for all Gods children, to warne and stir vp their minds to set themselues against their sinfull nature and the lust thereof, as against most dangerous Rebels, seeing the holy ghost here beareth witnes of our corrupt desires that they do rebell, and are alwaies (as it were) vp in armes fighting against grace to ouerthrow the gouernment thereof in our minds: what other thing are the godly in this case to doe but that which earthly Princes doe, against such subiects as proue rebels, and would either trouble their states or pull the Crowne from their head? It is the fashion of Princes to put downe such rebels, as persons not worthy to liue. The

Admoni-
tion.

T 4 children

children of light must follow this wisdom of the children of this world to cry downe, subdue and slea all rebellious motions, whether they be of the reason or of the will; for these strue against Christ and would spoile him of his Crowne, take his kingdome from him, and cast downe his throne, that he should not raigne in vs by his spirit and grace: and besides this, that our wicked lusts lift vp themselves like Giants against Christ and Heauen, they doe indeuour also to make vs vnderlings and vassals to Satan vnto our eternall miserie in hell; and therefore as wee tender Christs honour and dignity, or our owne safety, we are not to pittie them with our eye, nor to spare them with our hand, but earnestly, and continually to vse all good meanes by praier, meditation, the word &c. for the supressing of them. And to prouoke all the godly to be most resolute heerein, let them consider that all their wicked lusts and motions, being so many wicked rebels, so poysonfull in their nature, so perillsome in their temptations, that therefore as it is no wisdom to harken vnto them, take aduice from them and follow or obey them: so it cannot but proue vnto vs a very hurtfull and mischieuous

of the spirituall Combat. 37

chieuous thing to doe so: for how should ^{Dāgerous} God take it at our hands and put it vp, ^{to partake} if we should but so much as shew a good ^{with re-} countenance or giue a good liking to that ^{belis,} which is an enemy to him, and fights for satan against him? If wee should then through forgetfulness & security take part and ioyne side with our rebellious lusts against the directions of his word or motions of his spirit, this must needs kindle his wrath against vs, and pull down some heauy iudgement vpon vs.

I haue heard by very credible report ^{It is not} that in the time of *Kets* rebellion in *Nor-* ^{safe to bid} *folke*, a certaine butcher in *Cambridge*, ha- ^{a rebell} uing lesse offered for a ioint of meate then ^{God speed} it was worth, happened to say that he had ^{or to af-} rather giue it to the Rebels: for which his ^{ford him a} words, (being interpreted to bee spoken ^{good look,} in fauour of the rebels,) hee was executed and put to death.

And it is certainly knowne of one of the chiefe Cities in this kingdome, that ^{In the} when the Maior thereof in good policie ^{daies of} (as he thought) sent certaine prouision of ^{K. Edward} the fourth, victualls to a company of rebels approa- ching the City, raging and thretning cru- ell things if they were not relieved: vpon complaint hereof commission was direc- ted

ted vnto the same City and by Marshall law his head was cut off. So harmful and dangerous a matter it is to affoord but a shew of fauour & support vnto knowne rebels. Now then our vile lusts and affections, as pride, couetousnesse, wrack, enuy, &c: with all the rebels of our euill thoughts & imaginations, being knowne vnto vs so wel to be enemies to God & to our owne soules, if yet we should cherish the & take part with the, surely we should deserue eternally to dy and to perish: and though God bee so good to vs not to destroy our soules, because we be his adopted children; yet it may bring on some fearefull temporal affliction, yea and happily cost as much as our liues come to. They that obey the lusts of their ignorāce (that is, such lusts as they know not, nor marke not to bee sinfull and rebellious) they I say that know not their masters will and yet doe against it, if they shall not scape Gods hand but shall be beaten with stripes, such as against their knowledge will runne with their lusts and doe them seruice, how much more may they looke to be punished?

I my selfe can call to remembrance while the two Earles of *Westmerland* and

Nor-

1. Cor. 11.
30. 31.

of the spirituall Combat. 39

Northumberland did rise & were in armes
against their lawfull Soueraigne, vpon
pretence that their attempt was for God
and the Queene, sundry of the vulgar and
common sort were drawne to ioine with
them: and though their meaning were not
ill, being deceiued with false pretexts; yet
when the Queenes power had discomfi-
ted the chiefe rebels, others which
through feare or simplicity went after
them, were by Marshall law haled vnto
the gallows and executed. If humane
Iustice thinke those worthy to be cut off
which of ignorance or error are found to
haue a hand in ciuill rebellions, how can
we think that diuine Iustice will winke at
such as wittingly goe after the rebellion
of the flesh and sinfull nature? Is it not a
thing known by experience, that some of
Gods deare children, because they haue
not withstood the rebellion of their na-
ture, and resisted their lusts at their first
rising, but giuing too much way vnto them
nourishing them and consenting vnto
them by their will, they haue deserued to
be left and giuen ouer to actual rebellion,
euen to doe and commit some horrible
crime which hath brought much shame
and harme, to their owne persons, to
their

As David,
Peter and
many
others.

2. Sam. 12. their whole families, and to innumerable
& 24. 15. others.

Let al men therefore be warned betimes, to oppose & set themselues against their owne rebellious thoughts and desires, with all their maine and might, and with all seuerity, thrusting them through with that spirituall sword, as *Ioab* thrust through the rebell *Absolon* with a materiall sword. They say, Giue a Foxe no law, but there would no law bee giuen vnto a rebell : crush a rebell at the first, ere hee get head and strength, when it will bee more laboursome and dangerous to overcome him : so deale with sinne, kill him betimes, lest he kill thee. Thus much be spoken of the strife betweene sinne and grace, betweene the law of the mind and the law of sinne.

Now let vs come to consider of the successe of this strife, what effect it had in *Paul*, and hath in other goully men.

Text. *Leading me away captiue to the Law of sinne which is in my members.*] By the law

Law of sin.

of sinne is meant, sinne, which is like a law exercising authority and gouernement as a law. This sinne is said to be in his members, either because the motions of sinne are executed by the body and doe forcibly

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tions
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of the spirituall Combat. 41

bly worke in the members thereof. Or by members we may vnderstand the powers of his mind and body, so farre as they are corrupted by sinne. Whereas he is said to be led captiue to sinne, the meaning is, that he is ouercome by it, as one that is taken prisoner in warre.

Captiue
to sinne.

These words then commend vnto vs the successe of the strife which sinne maketh against grace : it many times preuaileth so farre as to get the vpper hand of grace, and though not for euer and wholly to ouercome it; yet in part and for a time to conquer it, and cary it manacled and fettered like a captiue, and vanquished man. I say this is done but in part, because a regenerate man neuer consenteth to sin with his whole will, nay, his will (as it is renewed by grace) doth neuer consent at all vnto sinne : for grace can no more

Issue of
the strife

In my
mind I
serue God
Rom. 7. v.
last.

sinne and doe euill, then sinne can do well; but being too weake to make resistance (God withdrawing his aide) and temptations of sinne waxing too strong) it is conquered for a time : for a time I say, not foreuer ; because the godly though they fall, yet they rise againe by repentance. Neither is it alwaies that sinne getteth the victory, but rather for the most part grace

Exod. 17.

grace keepeth sinne vnder, and puts it to
 the worst. The case in this spirituall bat-
 tle is much, what one with the condition
 of wordly warres, where two Princes, or
 two people wage battle together. It is
 written of the war betweene the *Israelites*
 and *Amalecke*, that while *Moses* held vp
 his hands, *Israel* preuailed, and while he
 let his hands fall, *Amalecke* preuailed.
 And our owne stories doe report, that
 in the ciuill warres betweene *Henry* the
 sixth and *Edward* the fourth, sometime
Edward preuailed, sate as King in the
 throne, and led *Henry* away as captiue:
 sometime, *Henry* was the stronger, won
 the field, chased away his enemy and re-
 couered his Crowne. Right thus it fa-
 reth betweene these two champions
 grace and sinne: otherwhile, grace is too
 mighty for sinne, beating downe the mo-
 tions of it, and keeping them vnder as
 slaues and prisoners: otherwhile, sinne
 is too strong and too hard for grace, not
 onely hindering and crossing good and
 godly desires of the minde; but so farre
 preuailing as to draw the regenerat man
 to doe some euill act, and to act some e-
 uill crime, as Scripture, examples, and
 daily experience doe plentifully and
 plaine-

of the spirituall Combat. 43

plainely proue, that the best men in this spirituall combate, doe not onely take some lesser thrusts and soines, but such deepe wounds as moue them to despaire euen of life, & cast out doubtfull speeches touching their owne estate, as if all grace were gone, and God had forsaken them, quite cast them out of his fight, shut vp *David.* his loue from them, reckoned them as enemies and meant to destroy them: yea, they are sometimes so farre conquered by sinne, as not only to make doubt of Gods fauour and their owne saluation, but doe *Iob.* call into question, euen God himselfe and the truth of his Scripture, and his prouidence, whether there bee any such thing or no, and are brought sometimes to that passe as they are not farre from blaspheming and renouncing him.

We read of *Iob*, cursing the time and meanes of his life, *Iob* 3. 3. Of *Jeremie* doing the like, *Ier.* 20. 14. 15. *Cursed bee the day wherein I was borne, and let not the day wherein my mother bare me be blest, &c.* and in the 12. Chapter verse 1. he ex- postulateth the cause with God, as if hee were not righteous in his administration because of the exceeding prosperitty of the vngodly. Also the Prophet *David* when

when he looked vpon the flourishing estate of euill men, how they were not onely free from euils, but enioied more good things then their heart desired, when as good men suffered want, and had many calamities; his faith was so shaken as he was ready to cast away all care of welldoing, and to thinke it best to say and doe as the wicked did.

*Psal. 73. 1.
2. 3. &c.*

Thus mightily doth sinne preuaile, euen in these which are the Lords Mouthes. Let all men iudge then by this what great reason there is for euery man to stand vpo his guard. When the valiant Captaines are taken prisoners of sinne, what great cause haue the Souldiers to liue in teare and trembling? when the strong pillars of the Temple are shaken by sinne, and made to bow, how ought others which are but as stones in the Temple, to looke to themselves? If the mighty men be led captiues with sinne, they which are but weaklings had neede to watch and pray that they fall not into temptation. And againe, see what great comfort there is to such as against their wils are ouermatched by sinne, when such men as *Iob, Ieremy, David, Paul*, were captiuated to the law of sinne. It is a comfort to such as haue
any

of the spirituall Combat. 45

any grieuous disease to heare of others that haue had the like & recovered. Likewise it may comfort poore sinners vexed by their lusts and sometime vanquished, to heare their betters haue beene so, and yet done well.

Before wee can make an ende, there are two knots to be loosed.

The first is, seeing both regenerate and vnregenerate are captiues to sinne, what difference is there betweene their captiuitie?

Secondly, seeing Christ by his spirit could haue freed the elect in the new birth wholly from sinne, and this (as one would thinke) had beene best for our good and his glory, why then hee still keepeth them partely bond to sinne and captiue to corruption?

The answer to the first question is this; Resolued
The captiuitie of regenerate persons is vn- and answered
voluntary, with feeling of their bondage, red.
and desire of liberty, imbracing it when it commeth and is offered: but the captiuitie of vnregenerate men is voluntarie, without not onely the feeling of their bondage, but not so much as suspecting it, and so without any true desire of liberty. This difference I doe expresse after this

manner. Let it be supposed that there were a battell fought vpon *Barham* or *Adham* downe, betweene the *English* and the *French*, and that two English Lords were taken prisoners by the French: the one slaine and dead, who doth not so much as thinke of his captiuitie, nor is able to thinke of it, with desire to bee ransomed, because he is dead: the other who is a liue, as he was taken being too weak to resist, so he is kept prisoner against his will, longing for liberty, and when a meane and time of deliuey is giuen, gladly accepting it: so it is with the regenerate and vnregenerate persons. The former struing against their sinnes are taken & led captiues, because they could not resist the strength of temptation, so as they doe not like of their bondage, they couet to bee deliuered and pray for it, and when their redeemer Christ reacheth out his hand vnto them to pull them out, they willingly lay hold vpon the grace offered, taking the opportunity of their freedome, and afterwards standing better vpon their guard: as is to be well perceiued both in *Peter*, repenting vpon the crowing of the Cocke, and Christ

of the spirituall Combat. 47

Christ looking backe vpon him: and in *Dauid* returning from the captiuitie of his lusts, when God sent vnto him the prophet *Nathan*. Now on the other side it is quite contrariwise in the captiuitie of vnregenerate men, who because they are dead in trespasses and sinnes, therefore they are held of Satan in his snares and bands at his will and pleasure, being so farre from thirsting after liberty or greening for their bondage, as they say, with the Iewes, *We are free, wee were neuer bound*, Ioh 8.

Mat. 26.

2. Sam. 12

If this resemblance doe not sufficiently declare the point of difference, take an other. Imagine that in the former battle, two French Lords should fall as prisoners into the hands of the English, both being aliue, the one bearing a false heart vnto his liege King, willingly suffereth himselfe to bee taken prisoner that he may practise against his Soueraigne whom hee loues not: the other, overcome & led away into the enemies campe, because he wanted might to withstand the assault, carying still a true heart to his owne Soueraigne, desiring his freedome that he may returne againe vnto his seruice: the former Lord not

once minding his freedome, because he is purposed to serue the enemy against his Countrey : so stands the case betweene those that are borne anew of the spirit, and those that are wholly carnall : the former through the deceit of sinne and Satan, and through their owne infirmity are surprised & overcome by their lusts, yet so as they beare a true heart vnto Christ, desiring to be freed, that they may returne vnto his seruice from the seruice of their lusts : the later, which be all carnal, hauing a false hart to Christ, willingly fight for sinne against his wil and law; whatsoeuer shew and profession of loue they make vnto Christ; yet that which Christ saith of the *Jewes*, *Iohn 8.* is true of all carnall professors, That the lusts of their father they doe and will doe them, that is, they doe them with delight, and with greedinesse. And thus much of the first question.

Answer to
the second
question.

Now to the second Question, wherfore God would suffer sinne to remaine in his children after sanctification, and to preuaile sometimes so farre, as to lead them away captiue, whereas he might at once haue holy freed them from all sinne : I make this answer. Touching his power there

of the spirituall Combat. 49

there is no doubt but thereby hee could haue caused it to bee ocherwise: for how could he not quit the soule & body fro sin in the time of life, that can doe it at death in one instant? and his goodnesse is such (had it beene more expedient for his children to haue had it so) it had surely been so: but the truth is, Gods way (as in all things) so in this, is the best way. For as it was Gods wonderfull mercy at all to giue them sanctification in any measure, and so to put them out of that prophannesse in which they liued obeying the Prince that ruleth in the aire, *Ephes. 2. 2.* walking in sinnes according to the course of the world: so it was not without a very mercifull and gracious respect vnto their own good, as well as with a zealous respect of his owne glory, not to giue it them in full measure during this life.

First, in that sinne is suffered still to remaine and to tempt them, this stirreth vp watchfulnesse; to haue such an enemy within the house, yea in the bedchamber, even in the inward hart & spirit of a man, it will not suffer him to sleepe in security; but as in townes which are but assaulted outwardly, men stand continually vpon their guard: so it behooueth much more

Commodities which are to be made of sin remaining in the Saints.

I Prayer.

²
Watch-
fulnesse.

Mat. 26.

Simile.

Gods children to doe, hauing their Citie already surprised, sinne being within their soule. This is it also which will cause them with awfull watch, to ioyne faithfull and ardent prayer for helpe and strength from God against it, whence it is that our Saviour hauing put his disciples in mind of their sinfull weakenes, the flesh (saith he) is weake, that is, sinne and corruption maketh you weake, either to resist euill or to doe good: therefore he commandeth them, and in them all other Christians, to giue themselves vnto watchfulnesse and prayer, lest they fall into temptation: for Satan finding vs feeble and ready to stumble and fall at euery straw through sinne, will be apt enough to take the aduantage of our infirmities, and by his subtrill temptations to draw vs to wickednes, so as there will be danger of being conquered by him, except with a watchfull eye christians looke to themselves, and get them for succour vnto God, that by his might they may be made able to stand.

Therefore as the Cananites which were left in the land vnderstroyed, did both awe the Israelites, awake their slothfulnesse, & prouoke them in danger to flye vnto God by prayer: so the corruptions sticking

of the spirituall Combat. 51

ing in the Children of God, doe through feare of being soiled by them, driue them vnto God, & shake off their spiritual ston- fulnesse. Beside, hence it is that they can with pity and compassion thinke & speak of other mens sinnes, being alwaies ready with a fellow feeling heart to reprove them, knowing and considering themselves how they are compassed with like infirmities. *Gala 6.1.* They are also prouoked to exercise their charity, not this way only, but in prayer for their brethren. For by their owne experience of sinfull lusts, what they do in themselves, they can giue a ghesse how it fareth with others. Yea they are by this meanes not without some griefe to heare of the grosse and horrible wickednes of Gods enemies, remembering that the same inclinations to euils and seeds of sinne are in them, which breake out to the shame and ruine of others. Moreouer, by this they are often brought to sue for pardon vpon their slips and traitries, and to begge the encrease of Gods graces and comforts, and so they haue manifold prooffe of Gods truth and goodnes in standing to his promise, whereby he hath bound himselfe to fulfill the desires of his people, and can encourage

3
Compassio

4
Charity.

Confessi-
on of sin
asking par
don.

6
Confidēce
in God.

7
Praising
God.

8
Humility.

others and do quicken them in their faith to trust in that God whom they find to very willing to relieue and refresh them according to his word. For when their sinnes & temptations force them to God, and his mercies and truth doe manifest thēselues, being found whē he is sought, opening to such as knocke, giuing to such as aske, forgiuing such as humbly confesse their faults, they haue their mouths opened, as to speake for the Lords praise and to glorifie him in his righteousnesse and saluation, and to declare them abroad: so to excite all their fellow Saints to magnifie this God, to seeke and to rely vpon him with strong confidence. See the practise of this in that holy Prophet *Dauid*, who hauing recourse to God against his sins, and drawing downe grace and comforts by his prayers, he is ful, as of hartly thankfulness for himselfe: so of holy exhortations towards others to moue them vnto godlines. Yet further, where as the great fauour which is vouchsafed the elect in their calling, and the rare graces put into them from Gods spirit, might heaue and puffe them vp, euen *Paul* being subiect to pride and arrogancie in regard of singular blessings vouchsafed him, 2. *Cor.* 12.

the

the fight and sense of the remainders of old *Adam* serueth both to keepe from rash iudging others, & from taking pride in our owne good things, there beeing more reason to be abased for filthinesse of sinne, for that is our owne, then proud for the holiest gifts, for they are not our own; and wihall, they are blemished and spotted through that poison and contagion of sinne that minglcth it selfe with our best praiers, best words, best gifts, best actions, best graces, to make our selues and them euen odious to God, should he but with a rigorous eie behold the best things in vs and done by vs; for his pure eye canot be, hold any euill, *Ha. 1, 13.* and the best men haue some euill ioined with their good, yea there is more euil in that they doe, the good; that were it not for Gods mercifull acceptance, passing by and winking at the euil, pardoning wants and staynes, and imputing his sonnes righteousness to the Saints, their holiest endeouours might worthily sink them into destruction. The due consideration whereof doth preferue them from those most hatefull vices of pride and presumption, which are the breakenecks of so many thousands. In these and other sundry respects, as to stir

9
Gods glo-
ry.

vp in the godly a desire & loue to the fellowship of the Saints, to the vse of the Lords Supper, and of all other good meanes of their saluation to the patient bearing with, and gently censuring the imperfections of the brethren, and infinit such other benefites as redound to themselves By this way of their imperfit, Sanctification, God doth also maruellously worke out his own glory. Sinnes assaults, and Satans temptations combining themselves with their confederates the worlds allurements by pleasures and profits and glory sometimes, and sometimes by fears, threats and persecutions, al conspiring together against the poore soule of the child of God, as *Ammon*, *Moab*, *Edomits* did band against the Lords people, doe minister but occasion vnto God the more to euidence his Almightinesse and sufficiency of grace, in that hee doth against all these maintaine one weake heart, not only enabling to the encounter, & strengthening to endure it; but also giuing power to ouercome and triumph ouer them, that they may reioice and glory in the strong God of their saluation; whose power is so manifested in their weakenes, as the more and neerer enemies did arise vp against

Iosuah

of the spirituall Combat. 55

Iosuah in the land of *Canaan*, and against *Moyes* in the wilderness, the more it turned to the honour of God and their glory also, to vanquish them, and to put the to flight; so it is here, the name of God is the more advanced in his wonderfull assistance and protection which he affordeth vnto his Saints against the gates of Hell. Yet moreouer, which is an admirable thing, euen by the grosse sinnes of his children, it pleaseth God as to doe them much good both to grieue them for that which is past, to humble them and shame them for the present, to work more feare & warines for time to come, it turns greatly to satans confusio, their sins preouing to be medicines and remedies of sinnes past, and preuentions of sinnes to come; the which thing it cannot chuse but vexe Satan at the hart, that such sins as he hath drawne the godly vnto with great diligēce & lōg deuce hoping ther by quite to spoile and destroy the, shold be made meanes through Gods wonderfull goodnesse and wisdom, euen to whet and sharpen them the more against Satan, the procurer of their wounds and woe, by stirring vp themselves the more, and strengthening others vnto all good duties

TO
Sinnes re-
medies of
sinnes.

duties. Hee had beene better sit still then to haue tempted *Dauid* & *Peter* vnto such sinnes as he did : for after that they were conuerted, both themselves became more strong and wary of him, and better able both to warne and confirme others.

Finally, that we may grow vnto an end; by the remainder of sinne in new borne Christians, & by those daily bitter fruits that spring from thence, there is more occasion giuen to them to exercise their faith, touching mercy and forgiuenesse present, and their hope touching the blessednesse to come, and all other their graces ; which if they were perfect, and al sinne done away at their regeneration, then what great vse of faith or hope, when there should bee no vnbeliefe nor doubting within the? or what vse of any other vertue, when it lacketh the opposition & resistance of the contrary vice to set it on worke. Here is our warfare, and there must bee a continuall strife inwardly in our selues betweene grace and sin, as well as outwardly against the wicked. In heauen our warfare shall bee ended, and not before : in the meane space, by how much the sinnes of the godly doe increase

increase and abound, so much the mercies of God in pardoning, and Christs righteousnesse in couering such and so innumerable transgressions, are manifested to be the more excellent and glorious, there being no lesse grace (if not more) exprested in forgiving sinnes, done after the spirit of God and faith received, then such as were done before: sithence the more Gods children are beholden to God, and the more means they haue against sinne, and the more they are enlightened to vnderstand their duty, the more grieuous be their fautes wherein they offend: which yet being all remitted freely vpon their vnfeined repentance, it declareth the abundance of the grace of God towards them. Thus haue I shewed for what purposes God hath left such a rebell as sinne is, to dwell in his regenerate children, and what those profits and benefits bee, which they are to make of their naturall sinnefull rebellions. Vnto all which, this I will adde for conclusion: that as the godly haue need and cause enough to reape the most and best fruit they can of their spirituall enemies, sinne and Satan, considering the manifold and great, both harme

harne and shame which they take by
their temptations and motions; so it is
not the least part of Christian wisdom,
both to know and to endeaour how to
aduantage and helpe our selues by
such enemies, following here-
in the wisdom of the
men of this
world.

FINIS.



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A Table of the principall Con-
tents of the seuerall treatises,
handled in this booke.

The first treatise.

I *A Jacobs Ladder*, containing
the seuerall steppes of Gods
eternal counsell, touching the
finall state of all men. Heere-
in are handled these points following:

(1) The manifold and great vses of
this treatise.

(2) Certaine aduertisements and directi-
ons, touching the vnderstanding of it.

(3) The degrees of Gods counsell
concerning all men before the fall.

(4) The degrees of diuine counsell
touching elect men alone.

(5) The degrees of his counsell pro-
per to the reprobate.

(6) Certaine degrees of his counsell
common

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common to elect and reprobate, from the time of their death.

(7) The execution of Gods counsell towards the elect, by those works of grace (particularlie and exactlie set downe) by which they passe to glorie.

The second treatise.

Wherein are handled :

(1) The etymologic and definition of iustification, what it signifies, & what it is.

(2) The causes of iustification, efficient, materiall, and finall.

(3) Also the instrumentall cause, to wit, faith.

(4) What faith it is that doth iustifie.

(5) That application is a part of iustifying faith.

(6) That there is no iustification of sinners, without, or before this faith.

(7) That iustification onely by faith, without the works of the law, is our iustification before God.

(8) That it is impossible for the law to iustifie vs, neither was it ordained of God for such an end.

(9) An answer to the Papists about iustification by merit of good workes.

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(10) An answer to the objections of such, which would haue iustification without faith.

(11) The office and power of faith throughlie examined, and deliuered from all cauls of the aduersarie.

(12) The doctrine of free iustification of faith, giues no libertie to the flesh.

(13) An exhortation to iustified and beleeuing Christians, to expresse the power of faith.

The third treatise.

A receite against heresie. Wherein are handled:

(1) A definition of heresie.

(2) Difference betweene heresie and error.

(3) What an heretike is.

(4) The causes of heresie, efficient, materiall, and finall.

(5) Occasions of heresie.

(6) Effects of heresie.

(7) Symptomes or tokens, whereby to discern the spirite of heresie.

(8) The cure or remedie against the maladie of heresie.

(9) Foure parts of the cure: meditation, practice, praier, fasting.

The Contents.

The fourth treatise.

Of the new creature, or of sanctification. Wherin are handled:

(1) The chiefe praise of a Christian consists in newnes of life; this is his chief glorie.

(2) Three sorts of old things mentioned in scripture. 1. Ceremoniall law. 2. Tribulations. 3. Corruptions of nature, with the fruits thereof.

(3) In what sense and sort, these old things are passed away.

(4) The double vse to be made of this passing away of old things: 1. the thankfull acknowledging of a benefite. 2. the carefull performance of a dutie.

(5) What is ment by *all things*, and how they are become new.

(6) How all things may bee said to be renewed, in them who haue more oldnes then newnes,

(7) An effectuall change into a new creature, what a benefite it is.

(8) How neere reprobates come to the new creature.

(9) A true and effectuall change, is proper to the elect.

(10) A duty which lieth vpon euerie
new

The Contents.

new creature, to perseuere & grow in the grace of new birth.

(11) Strong motiues to perswade to this dutie.

The fift treatise.

Of spiritual combat. Wherin are handled:

(1) Two speciall notes and markes of Gods children.

(1) A sincere and constant delight in Gods law: where the difference between the ioy of Gods child, and of an hypocrite is cleerely laide down.

(2) The daely & earnest strife against all and euery sinne: where ye haue the threefold strife, 1. betweene reason and affection: 2. betweene conscience and sinne: 3. betweene sinne and a renewed heart; plainly vnfolded.

(2) Two questions propounded and answered: 1. Seeing regenerate and vn-regenerate are both led captiue to sinne, what difference betweene their captiuitie. 2. Seeing Christ Iesus was able at once to enfree beleeuers, why then are they all their life long kept partly bound and captiue to sinne? Where the great and manifold profites, to bee reaped by remaining sinne, are distinctly named.



Ood Reader, although some of these faults, escaped at the presse (as how can it otherwise be where the copy is obscure) yet many of them, and the most materi- all, were committed through default of the copie; partlie by his failing, that copied out part of it, partlie also by some mistaking in it, afterward it came from the author, and afore it came vnto our hands, as by comparing with the copie we haue seene. The faults of moment thou hast heere corrected. If any others be, light or literal, thou maist easily discern, and amend them. Farewell.

Faults escaped in the Dialogue
of iustification.

P. signifies page. l. line. r. read.

P Age 16. line 1. put in (*because*) before (*betweene*) p. 17. l. 10. r. propitiation. p. 20. l. 4. for and r. hee, p. 26. l. 13. r. vnto. p. 28. l. 1. r. I. p. 30. l. 5. r. frō. p. 36. l. 5. r. frō. p. 39. l. 7. r. he. p. 41. l. 15. r. vs. our p. 48. l. 8. r. for, p. 59. l. 30. strike out (*that*) p. 60. l. 1. for is r. but, p. 68. l. 12. r. effectiuelic. p. 155. l. 16. strike out (*they*) p. 157. l. 26. r. desert. p. 161. l. 3. strike out (*doing no harm*) p. 171. l. 4. after (*to*) put in (*bane*).
In

In the treatise of Iacobs Ladder.

Page 1. l. 15. *In his iustice & mercy*, strike it out.

In the receite against heresie.

Page 2. line 9. after (*by*) put in (*immediat*) p. 2. l. 17. after (*some*) put in (*are*) p. 2. l. 19. r. diuine. p. 3. l. 5. r. holdeth. p. 11. l. 10. r. they are. p. 14. l. 1. r. one.

In the Sermon of Sanctification.

Page 12 line 20. r. affections. p. 18. l. 5. after (*which*) put in (*haue*) p. 19. l. 28. r. affection. p. 20. l. 20. r. diligentlie. p. 31. l. 7. r. tauny.

In the Sermon of the Spiritual combat.

Page 13. line 22. r. euidence. p. 15. l. 22. r. spoile. p. 24. l. 12. r. imperious. p. 27. l. 27. r. feud. p. 45. l. 19. r. bound. p. 14. l. 10. r. blessed is.

Also in the Dialogue of Iustification in page 159. after these words (loathsome vnlawfull fruits) in the twelfth line there must needs bee read these words following: *Now whereas you said that you neuer denied Iustificatiō by faith, this is too shameles dealing My friends you know the truth of this matter, what say you to it?*

In the words before the Dedicatory Epistle to the Dialogue of Iustification for *Plamer*, there must be read *Palmer*.

En

nd